The LUTHERAN

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NURSERY SCHOOL PROJECT

Some of those attending have special privileges

No. 38

JUNE 22, 1955

CENTS

Whose Church?

THE VILLAGE DOCTOR was a breeder of white-face cattle and beagle hounds. combined these interests with years of patient service to his native community South Carolina. The blunt humor of his observations on life in general was sometin startling and always enjoyable.

Once a stranger passed through. Meeting the doctor on the street, he ask "Could you tell me if there's a church of God in this town?"

"WELL," DRAWLED THE DOCTOR, "there's John Morton's church—that's Pres terian. There's Winnie Walter's church—that's Lutheran. There's Fanny Thomas' it's Methodist. And there's Stu Brown's—Baptist.

"Nope," he concluded, ambling away from the openmouthed visitor. "I d believe God's got a church here!"

How is it in your town?

—C. S. WESSINGE

The LUTHERAN News Magazine of the United Lutheran Church in Amer

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COVER PICTURE. Four homeless bunnies are pets of nursery school children at Hagerstown, Md. Karen Alcorn and Kent Shaffer conduct "Operation Milkbottle," described on page 39.

THE CHURCH IN THE NEWS

More visitors to Russia

There'll be a well-worn pathway through the Iron Curtain before the end of summer if all the churchmen planning to visit the Soviet Union succeed in getting there.

Latest entry is a delegation representing the National Council of Churches of Christ in the U.S.A. The NCCC General Board in New York last week took a step toward arranging a meeting of American and Soviet Christian leaders in the interests of world peace.

Dr. Eugene Carson Blake, NCCC president, was authorized to study the possibility of such a meeting. At Evanston last summer the World Council of Churches had urged conferences by church leaders of countries between which tension exists. "Many Christian leaders believe that lines of communication should be kept open," Dr. Blake said.

NCCC action was hastened by the plans of individual church bodies. A group of American Quakers is currently touring the Soviet Union. Three American Baptist leaders will visit Russia in August under World Baptist Alliance auspices. British, Dutch and West German churches are also sending delegations eastward this summer.

Conference on unity planned

Diversity of Protestant religious groups in America has "an important bearing upon the problem of a larger unity of the church throughout the world," Dr. Samuel McCrea Cavert told the NCCC General Board. "Europeans have tended to assume it to be normal that there should be only one church in an area, while Americans have tended to take the multiplicity of churches for granted."

To study "The Nature of the Uni We Seek," he proposed that a nation conference be held in September 195 along the general lines of the "Faith an Order" conference held in Lund, Sw den, in 1952. Such a conference wou attempt to "arrest the attention of th rank and file of Christian people," D Cavert suggested. Ecumenical mov ments now, he pointed out, remain "to much a matter in which a limited numb of theological scholars are concerned."

Preaching doesn't help

"Average preaching" is failing to he millions of people who hunger for meaning in life, Dr. Paul J. Tillich New York's Union Seminary told th General Board. The theologian said th in an age when millions suffer fro anxiety and despair the church must "gi people the sense that Christian faith is healing reality, not just a set of doctrine rituals and moral laws."

Today's industrial society is respo sible for much of the anxiety and despa that "induces millions of people to lo out for any kind of healing that promis success." Because of this, "sectarian a evangelistic movements of a most pri itive and unsound character have had great success," he said.

The church must reveal and stand judgment of the forces that make f social change, Dr. Tillich warned. must be a guardian against "demon distortions" like communism.

Farm unions advocated

Churches should "encourage" fa hired help to organize unions to barga collectively for better wages and wo ing conditions, said a recommendati adopted last week by the "Christi

WELFARE WORKERS MEET
*. William J. Villaume (standing) con-
s with welfare leaders attending 26th
nual Church Conference on Social
ork, held at San Francisco recently.*

ewardship of the Land" conference
onsored by the National Council's de-
rtment of the town and country church.
Working conditions among the four
llion agricultural wage-earners in the
S. "make it difficult and often impos-
le for them to achieve high goals of
sonal, family and community life,"
conference report said. "Hired farm
or should have regular employment at
wage scale for industrial workers . . .
id) should be encouraged and aided
form unions for the purpose of col-
tive bargaining on wages and condi-
is of work."
Denominational, government, farm
anization leaders, seminary professors
l two Congressmen were among the
delegates who attended the meeting,
d in the Presbyterian Seminary at
isville, Kentucky.

Church institutions increase

An increase in the number and size of church-related social welfare institutions, especially hospitals and homes for the aged, was reported to the Church Conference of Social Work at San Francisco early this month by Dr. William J. Villaume, ULCA pastor and executive director of the NCCC's department of social welfare (*see cut*).

Five mental hospitals operated by Mennonites and several now being developed by Lutheran groups were cited by Dr. Villaume as evidence of the new fields church groups are entering. Social welfare work is getting greater emphasis among churches everywhere, he said.

Average salary is $4,392

ULCA pastors who are enrolled in the church's Contributory Pension Plan receive an average annual income of $4,392, according to figures released by Dr. George H. Berkheimer, executive secretary of the Board of Pensions. The figure represents basic cash salary plus 15 per cent when a parsonage is provided. The survey covered the 2,797 pastors enrolled in the contributory plan. Approximately 1,500 of the ULCA's 4,300 pastors do not participate in the plan.

Twenty-one of the pastors enrolled in the plan receive salaries of less than $2,000. Eleven receive more than $9,500. Nearly one-quarter are in the $4,000-$4,500 bracket.

A survey conducted in the Philadelphia city area last year by the Pennsylvania Ministerium revealed an average pastoral cash salary of $4,562.

Dr. Berkheimer also reported that 2,210 pastors now are enrolled in the Family Protection Plan, with total insurance in force just short of the $8 million mark. The Board has on its rolls 1,330 pensioners—479 pastors, 730 pastors' widows and 121 dependent children.

Religion and health linked

Because medicine and religion have much in common there is growing co-operation between the clergyman and the physician, Dr. Norman Vincent Peale told doctors at the annual American Medical Association convention last week. "Since it is now recognized that sickness and health are not infrequently directly related to emotional reactions and states of mind, many of them proceeding out of the depths of personality, the function of the clergyman and the physician seem to draw more closely together," Dr. Peale asserted.

The combination of "the physician who treats and God who heals is no less a religious process than the cure of souls or the co-operative function of God and the pastor," the New York clergyman added. Dr. Peale's Marble Collegiate Church for many years operated a free counseling clinic and was instrumental in organizing a group to train religious workers and clergy in basic psychiatric techniques.

At their convention in Richmond, Virginia, at the same time, Southern Presbyterians were urged to "use prayer and medical treatment, not as opposed to each other, but working together."

While warning against "faith healing" used for "spectacular" or "selfish" purposes, the report on Christianity and Health adopted by the assembly said, "Prayer may be just as much one of the conditions through which God sends his healing as penicillin or the surgical removal of a diseased organ."

Merger plans dropped

Hopes for merger of all U.S. Presbyterians were dashed as the result of action taken by the Presbyterian Church in the U.S.A. at Richmond. The southern group decided to dissolve its Committee on Co-operation and Union, although the report added that this was not to be i terpreted as a "lack of desire for clos Christian fellowship."

Along with the Presbyterian Chur in the U.S.A. and the United Presb terian Church, Southern Presbyteria last year approved plans for a merge Local presbyteries of the southern grou whose ratification was required to p the plans into operation, defeated t proposal by a narrow margin.

On another controversial questio Southern Presbyterians reaffirmed the stand urging abolition of racial segreg tion in all their churches.

Some delegates objected, saying the was a "clear, sacred, God-ordain boundary between the races." Othe termed the pronouncement "hypocritica since it had little effect on southe churches. The Mississippi Presbyte proposed that anti-segregation action rescinded by the assembly. But after two-hour debate, the advocates of i tegration prevailed by a 293-to-109 vot

Segregation issue simmers

As southerners studied the Supren Court's directives for ending segregati in public schools and appraised futu plans, there was little headline-maki news last week. But under the blank of calm were prophetic stirrings.

In Washington, a delegation of Negro churchmen representing the million-member National Fraterr Council of Churches asked Preside Eisenhower to see that no federal aid given schools, hospitals, public housi projects and recreation areas which pra tice racial discrimination. The clergyme who were received by the President, al asked the end of racial discrimination National Guard units and in federal ci service.

At its annual meeting in New Yor the Synagogue Council of Ameri

edged the resources of Jewish groups "advancing the swift and harmonious ansition of the American public schools complete racial integration."

In Alabama, the state Methodist Conrence adopted a resolution asking the ethodist Church to "pass no law that ill interfere with the rights of churches id conferences to maintain their own cial customs . . ."

dia may lose leaders

If India continues its restrictions gainst the entry of foreign missionaries may virtually strip the country of Roan Catholic leaders "within forty ears," warned Archbishop Ludwig athias of Madras.

The prelate said that "at least" 16,000 the present 20,000 nuns and priests India will have died forty years from ow. He said it seemed "very doubtful" at they could all be replaced with native ergy.

Recent entry regulations of the Indian vernment specified that foreign misonaries will be admitted only if they ve some outstanding qualifications or e specialists in fields where Indian nanals are not available. "How many reign missionaries among our priests d nuns will be recognized as 'highly alified and specialized'?" the archhop asked.

Several Lutheran missionaries who ve sought entrance to India have had eir admission delayed because of the vernment's new regulations.

inese freedom disputed

"It takes a brave man to be a Christian China now," declared Bishop Fredck A. Donaghy, Roman Catholic prelexpelled from Red China on charges subversion. Arriving in Hong Kong June 11, he said Christians were conntly being questioned about their be-

Integration worked in reverse at West Virginia State College, Institute, W. Va. An all-Negro institution until a year ago, its first white student to receive a diploma was C. Doyle Kester of Dunbar, W. Va. At Harper's Ferry, W. Va., the 88-year-old Baptist-supported Storer College, one of the country's oldest Negro colleges, decided to close its doors because of integration. Since the student body has always been exclusively Negro, state aid was withdrawn after recent Supreme Court ruling.

liefs and asked why they went to church.

Premier Chou En-lai's assertion that there is religious freedom in Communist China is "absolutely false," the bishop said. "The church will be wiped out in time, as in Russia."

The 52-year-old prelate, who has been a missionary in China for 26 years, said that about 60 per cent of his congregation in Wuchow were still attending mass on Sunday, but that Roman Catholics in rural areas were intimidated by Communist political workers and even forbidden to attend church services.

Argentine ban defied

More than 30,000 Roman Catholics gathered at the Buenos Aires Cathedral

on June 11 to celebrate Corpus Christi Day despite the Peron government's ban on a public procession through the streets. Corpus Christi Day, normally June 9, was eliminated recently as an Argentine national holiday as part of the government's program to separate church and state. However, processions through the streets on that day were reportedly held in more than 300 provincial cities and towns throughout Argentina.

The Argentine government is "not at war with any religion" said Minister of the Interior Angel Borlenghi. It "wants to place all inhabitants of our country on an equal basis. Nobody is going to be forbidden to profess his faith, nobody is going to be prevented from attending the rites of his church, nobody will be obliged to take off his cassock."

In recent months the Argentine government has taken various steps to eliminate special privileges of the Roman Catholic Church (*see* THE LUTHERAN, *June 15*). In a dispatch to the Washington *Post* on June 10, Correspondent Edwin A. Lahey reported that many Argentinians feel that the Roman Catholic Church is acting belatedly in its opposition to the Peron government. "Church leaders were silent when Peron destroyed the free trade unions . . . The church even accepted the ruling of Peron's Minister of Education that a heavy percentage of the material in school textbooks had to be dedicated to personal praise of Peron. A former schoolteacher is quoted as asking, "Where was Cardinal Copello and the bishops when the police were arresting all the university students last year? They didn't see anything wrong with Peron until Peron started attacking the church and arresting priests."

To poll congregations on merger

In its negotiations for a four-way Lutheran merger with the American, Evangelical and United Evangelical Church

FRENCHMEN HAIL BILLY GRAHAM WITH SONG

On his arrival at Paris, the American evangelist joined in singing hymns with a crowd of welcomers. Dr. Graham's five-day crusade in French capital drew 43,000 pers

ıe small (350-congregation) Lutheran ree Church had several reservations. It anted, for example, to retain control ver its Augsburg College and Seminary ı Minneapolis.

Last week the LFC's annual confer-ıce, meeting at Minneapolis, decided by 450-202 vote to conduct a referendum mong its congregations, asking whether ıey want to continue with the merger iscussions. If three-fourths of the con-regations approve, another poll will be ken after the constitution of the merged ɔdy is completed sometime in 1956. In ıch case, the LFC will insist that its con-regations continue to control the college ıd seminary.

ɔllow-up

Dr. Rajah B. Manikam announced his signation as East Asia Secretary for the 'orld Council of Churches to accept e post of Lutheran Bishop of Tranque-ır, South India. He will be consecrated ı Jan. 14, 1956, in connection with the 0th anniversary of the founding of the ission. (*See* THE LUTHERAN, *Apr. 27.*)

The motto "In God We Trust" will pear in the future on all U.S. paper oney as well as on coins. Congress has ssed the measure authorizing the addi-ɔn.

Permission for the annual German ıurch Rally or Kirchentag was re-nded by the East Zone government. ıe rally had been scheduled for Brand-burg, Aug. 26-28. No reason for the tion was given. The event annually at-cts huge crowds.

May figures showed that church con-uction was continuing at record levels the U.S. New construction totaled $59 illion, making the five-month total for s year $274 million, compared with 05 million for the same five-month riod last year.

And so forth

A big uranium deposit has reportedly been found on land in western North Dakota owned by the Evangelical Lutheran Church. The 7,000-acre property was bought 20 years ago as an investment for the church's endowment fund. Oil and mineral rights were leased about two months ago. The ELC will receive royalties on any discovery.

The Lutheran Brethren Church has 41 active missionaries working in Japan, Formosa and the African Sudan, the 55th annual convention at Fergus Falls, Minn., last week was told. A budget of $198,000 was adopted by the denomination, of which $105,000 will go to foreign missions. The group has 37 congregations and about 4,000 members.

Masons, Knights of Columbus and a Jewish City Club united to sponsor a "Golf-for-Goodwill" tournament on the Notre Dame University course at South Bend, Indiana, on June 22. More than 200 Protestant, Roman Catholic and Jewish golfers were expected to participate. Players will team up in threesomes—one from each of the three faiths.

An appellate court in Ohio reversed a State Tax Board ruling that the parish house of St. Paul's Lutheran Church, Toledo, is subject to taxation because the custodian and his wife occupy an apartment in it. The court held that the custodian's presence was necessary for the protection of the property and the needs of the church's 3,000 members for public worship.

Dr. Paul C. Empie, executive director of the National Lutheran Council, is one of three clergymen recently appointed to the religious advisory committee of the Civil Defense Administration by Gov. Val Peterson, director. A ULCA clergyman, Dr. Fred W. Kern, heads the religious affairs branch of the CDA.

UNITED NATIONS

TENTH ANNIVERSAR

STATESMEN are gathering this week in San Francisco to look back over ten years of world history. Ten years ago, June 26, 1945, 51 nations signed the charter of the United Nations in San Francisco. Their hopes were high. The world seemed ready to unite in quest for peace.

Instead of achieving unity, the world broke in two. East and West faced each other—two hostile camps led by the United States and the Soviet Union. More members were added to the UN roster, ten in all, but others continued pounding at the doors of the organization and remained excluded, among them Germany, Italy, Japan, Finland, Austria.

The beginning of the UN marked not the beginning of an era of peace but the beginning of the cold war. Ten years later we may again stand at the beginning of a new era. The world is no longer divided into the eastern and western camps. New centers of gravitation are emerging: the Asiatics who asserted their political and ideological independence at Bandung; Germany, returning to her position of leadership in Europe; India trying to make the weight of her 360 million people felt in world affairs . . .

THE ONE-WORLD CONCEPT that gave birth to the UN was never realized. It is just as far away today as it was ten years ago. But the high-voltage tension between the two poles, Washington and Moscow, is gradually subsiding.

This is not due to UN achievements alone. High-level diplomacy must still be conducted behind closed doors, not before the forum of world opinion. And yet, the UN helped. The spectacular results were few. Many of them are already forgotten: the Korean action, the Palestine compromise, the cease-fire in Indonesia, the avoidance of war betwee India and Pakistan over the control c Kashmir.

BUT UNSPECTACULAR results are bein achieved every day and are being fe wherever people need help. UNESCO education centers combat illiteracy i Latin America and the Arab world. FA is helping nations to store food for us in emergencies. WHO's health exper fight malaria in Africa and in the Fa East. UNICEF's 5,500 child welfa centers help the needy in 43 countrie Commercial planes are guided along the routes by ICAO's far-flung network meteorological stations.

Locust swarms were one of the plagu mentioned since the beginning of r corded history, devouring the crops entire Mediterranean countries. Tod they are spotted and destroyed by U planes before they rise for their destru tive flight.

The water truck serving an Arab ref gee center in Palestine bears the UN er blem. A jeep slithering over muddy trac in Costa Rica; a man on horseback ridi into the hilly country of Colombia; lathe installed in a Guatemala villa shop—this is UN in action.

The khaki-clad expert working tropical jungle country may never s the glass palace of the UN on Manh tan's East River where high-soundi speeches are made. His work is not e pressed in diplomatic language but technical data. He won't be able to a vance the world toward political uni But he and his kind have done more th any political organization ever did advance the brotherhood of man.

—ROBERT E. HULDSCHINE

WASHINGTON

by ROBERT VAN DEUSEN

DELIBERATE SPEED

THE LONG-AWAITED DECISION of the upreme Court on racial segregation ›elled out the process by which integra-on in the public schools is to take place. voiding both extremes of violent change ıd indefinite delay, the Court ruled that tegration must start promptly, but that reasonable amount of time may be anted for its completion.

The Court did not set a final date by hich segregation must be eliminated. ut it set up safeguards against deliberate alling tactics. Borrowing a phrase from rancis Thompson's "The Hound of eaven," it insisted that nondiscrimina-›n must be achieved with all "deliber-e speed."

As is often the case with a middle-of-e-road course of action, the decision was iticized from both directions. Some ac-sed the Court of straddling the issue, d of nullifying its previous decision by rmitting delay. Others resented the ›urt's insistence on a prompt and rea-nable start toward full compliance.

OBVIOUSLY, the nine justices were con-ous of the scope and seriousness of e social revolution which they launched year ago. The moderate course which ey adopted is a hard one, since there ll be prolonged discussion and litiga-n before the problems involved are ly solved. In the long run, it may ›ve to have been the wisest.

The hard core of the Court's decision is the same as it was before: racial discrimination in public education is unconstitutional and must be eliminated. The first paragraph states that "all provisions of federal, state, or local law requiring or permitting such discrimination must yield to this principle."

The Court recognized, however, that the speed of the transition may depend on many local factors. It stated the principle that local school authorities have the primary responsibility for assessing and solving the problems involved. The role of the courts will be to judge whether the steps taken by the school authorities constitute "good faith implementation" of the ruling that racial discrimination must be eliminated.

Since the federal district courts are closer to local conditions, the task of judicial appraisal was handed back to them. They will frame the decrees in the particular cases which were appealed to the Supreme Court. They will hear the new cases which are sure to arise.

Schools must make a start

BEFORE ANY DELAY may be granted by the district courts, the school authorities must show that they have made a start toward integration. Having done so, they may negotiate with the courts as to the time allowed for completion. Problems such as the condition of the school plant, the transportation system, teaching personnel, revision of districts, and changing of local laws, may be considered by the district courts in granting additional time. But full integration must be achieved "at the earliest practicable date."

The Supreme Court decision shifts a big part of the responsibility to the local communities. This gives local churches an opportunity to assume Christian leadership in shaping public sentiment and guiding the transition to community understanding and brotherhood.

Is Mary the "Mother of God"?

By MARTIN J. HEINECKEN

A Lutheran theologian examines some sharp contrast between Protestant and Roman Catholic teaching

Early this year a Roman Catholic priest, the Rev. Kenneth Dougherty, reported on answers given by 100 Protestant pastors to the question, "Is the Virgin Mary the Mother of God?" According to reports given wide publicity, 64 of the 100 answered "No."

Of 21 Lutherans answering, 14 denied that Mary was the Mother of God, three said she was and four were uncertain. One reason for the diversity of replies lay in the fact that Protestants and Roman Catholics differ in their understanding of the term "Mother of God." Most Protestants believe that Roman Catholic adoration of Mary has made her into a goddess who is exalted to a position equal to that of Jesus.

Father Dougherty accused the Protestants of following the "Nestorian error" in believing that there are two persons in Christ and that Mary is the mother only of Christ the man.

Dr. Martin J. Heinecken, professor of systematic theology at the Philadelphia Seminary, explains the evangelical viewpoint in the accompanying article.

IF LUTHERANS, in our day, are not quite certain whether or not Mary, the mother of Jesus, may rightfully be called "Mother of God," this is perhaps excusable on the grounds of the ambiguity of the designation. In fact, so ambiguous is this title that it at one time involved theologians in a furious debate in the midst of which (c. A.D. 430) Nestorius, the bishop of Constantinople, was deposed as a heretic. Since that time, Nestorianism has been regarded by both Roman Catholics and orthodox Protestants as heretical. Nestorius himself, however, has come to be regarded by scholars of repute as having been misjudged and unjustly condemned (see J. F. Bethune-Baker, *Nestorius and His Teaching,* Cambridge University Press, 1908; Friedrich Loofs, *Nestorius and His Place in the History of Christian Doctrine,* Cambridge University Press, 1914).

The designation "Mother of God," for objecting to which Nestorius was condemned, thus has a dubious history. Today, when the declaration of the dogma of the bodily assumption of the "Virgin Mother" raises her to new heights of exaltation, it is extremely important for evangelical Christians, who do not share this veneration of the Virgin, to know where they stand with respect to it.

It should be noted, first of all, that the original expression in Greek (*theotokos*) which is translated "Mother of God" is more accurately translated "bearer of God." As such this designation gained early vogue solely as a safeguard of the true divinity of Jesus and had nothing to do with any undue exaltation of the Virgin. This must be carefully noted.

In the fourth century the Nicene Council (A.D. 325) had decided upon the majestic phrases we still recite today which designate our Lord Jesus Christ as "God of God, Light of Light, Very God of very God." He who had come down to men for our redemption was not some lesser being, some messenger merely. He was not only of "like," or "similar," but of the "same" substance with the Father

To reinforce this fact so vital for man's redemption Mary had already before this time been called the "bearer of God." It was not just a man she had born into the world, who afterwards was then declared to be divine, but he who issued forth from her womb was "true God." Thus the designation, in this historical context, was a vital safeguard of the divinity of the Lord. If this were the whole story nothing further would need to be said. All of us who believe in the true divinity of our Lord could only rejoice in this additional check upon the mystery of the incarnation, of the Word become flesh and laid beneath a human mother's heart in common with all the sons of men.

But the story does not end there and we are now living in the twentieth century and not the fifth. After the Council of Nicaea had unequivocally asserted the full divinity of the second person of the Trinity, the question of just how this true God was united with a genuine man in the historical figure of Jesus became a matter of the most anxious scrutiny. Anyone who has a mind for fine dialectic and exacting distinctions will not find better grist for his mill than these so-called Christological controversies. Every possible alternative was explored and defined and redefined until finally a formula evolved which was declared orthodox and which asserted a 100 per cent divine nature and a 100 per cent human nature "indivisibly and inseparably" but at the same time "unconfusedly and unchangeably" united in the one person of Christ (Council of Chalcedon, A.D. 451). What was important was thus safeguarded. There were not two persons in Christ; he was no schizophrenic and yet men encountered in him both true man and true God. But it took some birth pangs to bring this prodigy to birth and Nestorius contributed his share.

THE NATIVITY
Woodcut by Boyd Hanna

Nestorius' interest was most certainly a legitimate one. He was a popular and forceful speaker and apparently had an ear for what the populace could make of a slogan. He therefore objected to the expression "bearer of God" because he saw it as part of a view which seriously threatened the genuine humanity of Jesus. By radically oversimplifying a very complicated matter we may say that the one school of theology of the time (the Alexandrine) tended to overemphasize the divinity of Jesus at the expense of his genuine humanity, while the other (the Antiochene) did just the reverse. It was to this latter school that Nestorius belonged while trying manfully to avoid its pitfalls.

His concern was, on the one hand, that Jesus should be regarded as truly and genuinely a man like all the rest of us, with a normal growth and development. His humanity was not to be made into a mere cloak hiding the divinity, with the Godhead for the most part merely pretending. Nor, on the other hand, was the eternal Word of God somehow to be made into a *creature* standing on this side of that most decisive of all dividing lines—the line between creator and creature.

It is quite possible that when Nestorius began to spell these things out in the terms of his day he leaned too far in the direction of a plausible explanation of this profoundest of mysteries. It may well be that Nestorius' thought, consistently followed, would lead to a dissolution of the mystery which the Chalcedonian formula effectively preserves. Nevertheless, the reasons for Nestorius' protest must be respected and may justly find an echo today. When he objected to the term "bearer of God" he meant to protest the notion that the Godhead itself could owe his being to a human mother. This would indeed be exalting the human mother above measure. So Nestorius wrote, "I have repeatedly declared that if anyone of you or anyone else be simple and has a preference for the term *theotokos,* then I have nothing to say against it—only do not make a Goddess of the virgin." (Loofs, pp. 31-32.)

SUBSEQUENT developments have certainly substantiated Nestorius' fears. The Reformers of the sixteenth century, while they approved the designation insofar as it was intended to safeguard the true divinity of the Lord (as did Luther and the Lutheran confessional writings) nevertheless completely dropped the term from the services of the church. This is true also of the public services of the Church of England (see Bethune-Baker pp. 66-67). The Reformers were concerned that neither the Mother of the Lord nor any of the saints should replace or in any way supplement the work of the "One and Only Mediator"—and this accounts for the general Protestant unfamiliarity with the term. Today, therefore, the term can by no stretch of the imagination be in itself regarded as a safeguard of our Lord's divinity. It is much more likely to draw attention to the Virgin and to exalt her. It fits today into a Roman Catholic context, but it no longer fits into an evangelical one. It is, in a sense, an historical anachronism.

This, in view of present-day developments, ought to give us great concern. The direction which Roman Catholic theology is taking is now quite clear. Roman Catholic literature abounds with references to the blessed Mother as "Co-redeemer" and "Co-Mediator." Along with the risen and ascended Christ who reigns as Lord and King, she reigns as Lady and Queen. Her part in man's salvation is essential.

Just a few choice phrases: "The co-operation of the Mother with the Redeemer who was her Son differs not only in degree, but also in kind, from that of any other saint. For her consent alone He waited when he sent Gabriel to her presence." (Article on "Mary, Mother of God," by the Rev. O. R. Vassall-Phillips in *The Teaching of the Catholic Church* ed. by Canon Geo. D. Smith, N. Y. Macmillan, 1953, Vol. I, pp. 529-30) "Eve sinned before Adam, Mary was born before Christ. Mary gave Christ to us to redeem us from our sins" (p. 530). "The Fathers . . . teach us how the Mother of God undid the work of Eve" (p. 531). "Mary is the cause of our s

vation, even as Eve was the cause of our uin" (Id.). "Our hearts tells us that we we all to Mary who gave us Jesus Christ, ior do our hearts deceive us" (p. 532). The body of the Virgin Most Holy from vhich the Holy Spirit had formed the ody of Christ should not be permitted o see corruption. Behold the Queen in ier beauty by the side of her Son . . . in vesture of gold wrought about with liverse colors. She is the eldest daughter f the Father, and the beloved Mother f the Son, and the chosen Spouse of the verlasting Spirit" (p. 548).

THIS SHOWS CLEARLY the significance f the expression "Mother of God" today n a Roman Catholic context. The very act that the heading of the chapter devoted to her is entitled "Mary, Mother of God" tells the story. For Lutherans, therefore, to revive the expression just at a time like this cannot fail to be disturbing and certainly is not conducive to the peace of the church.

Mary stands with us on this side of the great dividing line. She, too, was redeemed by the blood of the Lamb and she waits *with us* in the deep humility we may well learn from her for that great day when every knee will bow and every tongue confess that Jesus Christ is Lord to the glory of the Father. In that day her knee too will bow and her tongue confess that she owes all to the Son she was privileged to bear. So she is *theotokos*—the bearer of God—and in no other sense is she the "Mother of God."

Her Courage Has Inspired Millions

By WILLIAM FISHER, JR.

Helen Keller, now about to celebrate her 75th birthday, overcame the twin handicaps of deafness and dumbness

HELEN KELLER, for more than a half entury an inspiration to countless milons the world over, will reach a milestone June 27. Then America's first lady courage will celebrate her seventyth birthday.

At an age when many are thinking of tirement, Helen Keller remains healthy, gorous and responsive to the fast-movg world around her. At 75, she is full plans and projects, complains conantly about the too-few hours in the y and is deeply worried about condions among the world's 14,000,000 blind ople.

"When people say I ought to retire, it makes me mad!" Miss Keller asserts.

The Helen Keller legend has become world history. She was born a normal child, in Tuscumbia, Alabama, in 1880, in a white frame cottage called Ivy Green. At the age of nineteen months disease suddenly sealed off her eyes and ears, leaving her a half-wild creature with babbling, gutteral speech. For more than five years she tyrannized her family, was more animal than human.

WHEN MISS KELLER was seven, Anne Sullivan—"Teacher"—came into her life,

MISS KELLER AND PAIR OF EYES
Braille Bible is on the shelf

and stayed forty-nine years. Miss Keller remembers their first meeting. "I heard approaching footsteps. I stretched out my hand as I supposed to my mother. Someone took it and I was caught up and held close in the arms of her who had come to reveal all things to me . . ."

Teacher had brought a doll for Miss Keller, and began her training by spelling d-o-l-l into the little girl's hand in the manual alphabet. Anne Sullivan was making the very first attempt to link objects with letters, and in the days that followed Miss Keller learned many more "words" in this way.

ONE MEMORABLE DAY, Miss Keller and Teacher were drawing water behind Ivy Green. Teacher pumped the cool liquid over one hand, spelling w-a-t-e-r into the other. Like an earthquake, Miss Keller knew there was a connection. "Suddenly I felt a misty consciousness as of something forgotten—a thrill of returning thought—and somehow the mystery of language was revealed to me." By nightfall she had learned thirty words.

Three years after Anne Sullivan's coming, Miss Keller determined to learn to speak. After only eleven lessons with a special teacher, the day came when she was to enter the family parlor to announce, slowly and in a high, strained voice: "Now I am not dumb!" And how right she was!

By the time Miss Keller was ten, she could speak in sentences. Now she can speak seven languages. Somehow, she had burst the walls of darkness and silience to enter a new world, and she has never left it.

Looking back, Miss Keller says "learning to speak was the hardest job I ever had. And, alas, I have never quite succeeded. But I never regretted that I tried."

FROM THAT POINT FORWARD Miss Keller's career is legendary. She became an honor graduate of Radcliffe College, author, teacher, lecturer, benefactor to the blind and, briefly, vaudeville headliner. She is an inveterate world traveler whose journeys have taken her by every conceivable type of conveyance, to more than twenty-five countries on six continents—the equivalent of five times around the world. Her books have been translated into more than fifty languages, and she has received decorations and honorary degrees from many nations. Her circle of friends is wide, and has included every American president since Coolidge.

International fame has tended to eclipse Helen Keller, the woman. For behind the facade of superlatives is a warmly sensitive human being who knows joy, anger, frustration, disappointment.

Sitting with Helen Keller in the comfortable parlor of her rambling colonial home in Easton, Connecticut, amidst the honors and souvenirs of a lifetime of high adventure and dedicated service

ou feel she is to be envied, not pitied.

"Yes, I *am* happy," she exclaims, her hole body suddenly coming alive and er unseeing blue eyes twinkling. One ason, she feels, is that she has no trou- le keeping busy. She is in perpetual emand as a speaker and her correspond- nce totals hundreds of letters each week. econd, her jobs as counsellor to the merican Foundation for the Blind and ie American Foundation for Overseas lind occupy about 60 per cent of her me and keep her constantly on the run. ast February, at the age of 74, she un- ertook a five-month, 40,000-mile cru- ide for the blind in the Far East for the verseas Foundation.

"I find life an exciting business," she ys. "And most exciting when it is ved for others."

HELEN KELLER'S private world of uch, smell and vibration is fascinating. ie finds much meaning in a handshake. me hands are "dumbly eloquent"; oth- s, "an impertinence." And faces—she ved President Eisenhower's smile, D. Roosevelt's strong features and the reat, wonderful dome" of Sir Winston hurchill's forehead.

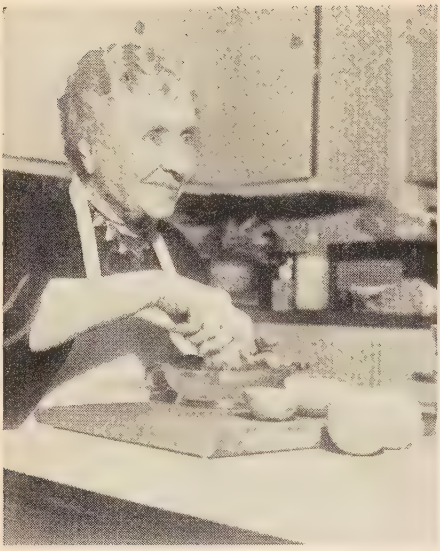
Miss Keller has an almost childlike riosity—a trait she says helps her stay ung in heart. Before her recent Far stern trip, an airplane, "The Helen eller," was named in her honor. At e ceremony, Miss Keller insisted upon eling the plane's huge wheels, standing tiptoe to touch the wing and finding t the ship's speed. She has traveled ndreds of thousands of air miles and is veteran flyer. "And I'm not a bit rvous" she crows.

Miss Keller has a good sense of hu- r, laughs heartily and often, but (her ends suspect) secretly enjoys being pish. She amused actress Mary Mar- recently, when she came backstage after "seeing" a performance of "Peter Pan" and, with her hand atop her head, proudly cackled "Cock-a-doodle-do-o-o-o-o," just as in the play. Through vibration, Miss Keller has come to know and love music. She is a frequent first-nighter at the theater and the opera and the personal friend of many people in show business. Prominent among them is Katharine Cornell, who is chairman of the committee the two Foundations have organized to help celebrate Miss Keller's 75th birthday.

MISS KELLER "SEES" FRIEND

She has known every President since the administration of Calvin Coolidge

MISS KELLER now "hears" and "sees" with the help of Polly Thomson, her devoted companion, who took over after the death of Anne Sullivan in 1936. Polly is the business brains of the family, also the good-natured but stern hand sometimes needed to squelch Miss Keller's youthful buoyancy. The two are genuinely inseparable, and there is a rapport between them that you feel in their every word and gesture. It is a pure joy to hear Polly "scolding" when she catches Helen secretly reading a Braille



HELPING IN THE KITCHEN
She likes to know how to do things

book in bed after "lights out" time.

In Miss Keller's fantastic world colors have their own peculiar meanings. How can she love color she's never seen? "It's a kind of symbolism" she explains. Yellow is "like the sun"; red means "warm sun and odors." Green is "coolness and the spring fulfillment of autumn's promise." Pink is "sweet and endearing, like a baby's cheek or a soft southern breeze."

The imagery colors conjured up in Miss Keller's thinking also help explain her love of clothes. "When I wear blue," she says, "I feel like God's wide blue sky." But in purple, she chuckles, "I just feel mysterious."

Miss Keller's study, which contains her treasured Braille library, and where she does her reading and writing, is lined with shelves of reference books, poetry, the classics. She is an incurable reader and is remarkably well informed on current events.

Also here are Miss Keller's Braille volumes of the Bible—long her favorite work. Reading from it while sitting cross-legged on the floor of her study is a daily early-morning ritual. "I love it as I love no other book," Miss Keller asserts. "The Bible gives me a deep, comforting sense that 'things seen are temporal, and things unseen are eternal.'"

Miss Keller is impatient only with people who, though they possess all normal faculties, allow themselves to become bogged down in a morass of self-sympathy. "I often feel deeply grieved for those who suffer from self-pity, those who allow themselves to be tied instead of looking around for new things to keep them busy. I'd like to give them all a shove," she says playfully, advising them instead to "seek new interests, new ways to make life richer, new ways to help your fellow man."

Her admonition to those who would get the most out of life: "Use your eyes as if tomorrow you would be stricken blind!"

I DIVIDE THE WORLD in three classes—the few who make things happen, the many who watch things happen, and the overwhelming majority who have no notion of what happens. —NICHOLAS MURRAY BUTLER

The Lesson of the Dry Rivers

MARGARETHE ERDAHL SHANK

As God sometimes calls men, nature sometimes calls even the dry rivers into tumultuous, powerful action

ANYONE WHO STARTS out on a picnic ly to gain a moral, doesn't, I feel, de- ve to enjoy himself! Nature was meant stimulate our moral sense as well as r aesthetic; but if we become too inionated, nature does not always raise r voice above our own.

Most of us are familiar with how the et Wordsworth "recollected in tran- ility." To him nature was a passion— d in the nature of passion, overwhelm- ; so that torrents of delight, exaltation d wonder were carried "far into his art." I mention this because I should e to be pictured as an addled woman ning about with a notebook and a cil, looking for the Ten Command- nts upon every hieroglyphic rock, the e of Deity upon every towering crag. st of the time I am content, like many, y to wonder and enjoy.

STILL I AM OFTEN STRUCK with the ex- sive nature of our dry western rivers. y remind me of myself and others I e met who, in a burst of resolution, out to accomplish strange and wonder- things. Most of the year these washes, oyos, and river beds of our Southwest n to have no function beyond reliev- ing the monotony of a landscape. Yet when cumulus clouds pile in fantastic heaps upon each other and lightning rickracks across the sky, the dry, meandering creek beds assume their ancient and honorable purpose.

When it does come upon the desert, rainfall is often as determined as it once wished to be elusive; and water pours upon uplands, foothills, and mountainsides with such force that small streams pour into larger ones, larger washes into dry riverbeds, with rocks, bushes, trees hurtling together in the foam of descending waters. Bridgeless highways are suddenly blocked; and the newcomer to the desert experiences an awed wonder to discover that the San Pedro, the Rillito, and sometimes the Salt are not rivers in name only. Gradually the swollen stream becomes a limpid ribbon of water, the ribbon a trickle, until only a trace of wet sand remains.

WHERE ARE THESE RIVERS of yesterday? Some, like the San Pedro, have been carried underneath to a subterranean river; others wear themselves out upon porous sands. These impulsive, passing waters carry none of the com-

merce, none of the food of the world. They are picturesque, dramatic, demanding. They remind us of our own impetuous, unthinking moments; they are like our vanished New Year's resolutions, our tomorrow's vague hopes. They are like religious conversions created in a flood of cataclysmic emotion, surging with a few days' power and direction, then wasting into limpid stagnation.

Our hearts and impulses may move us dramatically, but will and reason require a steady flow of purpose. Still a loving heart can often carry us farther than a strong and stubborn jaw. For thirteen years an Irish friend who occasionally ate at our table, used to say, "Marge, some day I am going to have you people over for dinner."

It grew to be a kind of loving joke with my husband and me; for whether she had us or not really didn't matter. She always brought quick laughter and understanding compassion in times of stress. Then when my recent surgery and our son's impending eye operation made life seem temporarily grim, she was there; and on days when our three-year-old had to be driven to the doctor's office to have his eye bandages changed, her car always appeared in my driveway.

Her pleasant gentle chatter as she drove me downtown enabled me to convey a sense of well-being and reassurance to a little boy who sat upon my lap in a confusing, bandage-black world. Ten candle-lighted dinners could not have taken the place of this woman's perceptive reaction to a time of stress.

Somewhere above Four Peaks Mou tain heavy clouds are piling in frot masses, and the hollow threatening ru ble of thunder sounds even into this d stant valley. There is a persuasive, exc ing quality to the making of a storm.

It is easy to remember how the fi deep sighs of approaching wind rus the small shiny leaves of live oak tr along a wash; how the first splashes rain upon greasewood bushes se through the dampened air a scent sharp and elemental that it seems to long to the dawning of the world. the hot dry sands soak up the sudc moisture, an earthy cloying smell mo with the sudden draughts of air alc the ground. Rain squalls across the i mense sweep of mountain and des have converged into one steady, pou ing noisy rainfall. Soon the rivers begin to trickle, to swell, and to flo The desert in rain seems to be like other land in rain.

Yet when we read in the Bible ab a country so much like our Southw rivers, when they are mentioned m phorically, convey a sense of reassuran peace, dependability. Spring-fed, of hu ble origin, they tinkle pleasantly acr rock and ledge. When they grow lar they have depth, even as we should maturity. A shepherd could pitch tent beside such a stream and his sh would have water tomorrow, even as day. In the human world such rivers living water have blessed us all. T go by many names, in many langua and lands. We call them Christians.

Most of us wait until we're in trouble . . . Wonder what would happen if, some morning, we'd wake up and say "Anything I can do for YOU today, Lord?"

—Burton Hillis

Have You Lost a Cornerstone?

by RALPH W. LOEW

It seems impossible, but it has happened in some areas of our national life and even of our personal religion

FEW THINGS CAN BE so exasperating as sing an important slip of paper. It can e tucked in a book, lost in a million aces, forgotten under the assemblage many items one keeps for one reason another. Yet there's some excuse. ips of paper are little, insignificant in ze, easily misplaced. But it sounds in- edible, that anyone could mislay a cor- rstone.

That's just what has happened. Some- ne has mislaid the cornerstone of the hite House, the Washington Monu- ent and the Treasury. The National eographic Society believes that the rec- ds have been lost, and succeeding build- gs have somehow obscured these im- rtant historic symbols. They've even ed a kind of Geiger counter to search places of rubbish, but to no avail.

THE SOCIETY KNOWS that there were rnerstones. There are records to tell of ceremony at which President Andrew ckson laid the cornerstone of the Treas- y Building. He placed a lock of hair m his little granddaughter in the cor- rstone saying, "I'm placing a part of heart in this building." Yet now it gone, lost, or just mislaid.

Perhaps someone could discover other ge things which have been lost. What ubles some of us is that some other rnerstones have unwittingly been mis- laid, or allowed to be covered by the cor- rosion of the years.

SUCH A CORNERSTONE is godly faith. We laid it into the structure of the na- tion, placed it into the fabric of the con- stitution, emblazoned it into the writings and statements of this Republic. As a cor- nerstone it was important. Yet there are moments now when it would seem that men have regarded this as some relic of the past, like the bone of an ancient mas- todon, important for the museums but not relevant to the present struggle. Yet such a faith is an admission of reverence, an acknowledgment of truth, a search for the meaning of life itself. How could we have mislaid such a cornerstone? Has anyone seen where some numbers of persons in our country have mislaid this important and very massive possession of our structure?

Or here is a sense of moral concern. It's such an easy thing to cover up this cornerstone with the moss of years' neglect, the rubbish of superstition, the neglect of constant compromise. It's so convenient to excuse one's own lacks. That makes it more difficult to be sensi- tive to irresponsibility in others. As though this building of life were being put up without any concern for lines, or purpose or architectural pattern. We need some Geiger counter to help us search for objective moral truth.

There was Rhett Butler in that saga of the Civil War, *Gone With the Wind*, who was no paragon of virtue but who could

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. Loew is pastor of Holy Trinity Church, ffalo, New York, and author of the recent ok "Hinges of Destiny."

chide Scarlet for her peccadillos. She defended her immoralities by saying that she was rowing a boat and the waves were high and you had to toss overboard some things if you wanted to get in safely. But, said Rhett, who said that you had to get in safe?

And if you throw overboard virtues such as honor, truth, goodness, love, and expect to go out to sea and find them again, you will discover some strange sea-change has occurred. It's amazing that we should have misplaced such a cornerstone. It's important in this day when we have to make the enormous decisions and can easily talk about such difficult terms as "a limited war" or "massive retaliation."

THERE IS THE CORNERSTONE of family life. For many persons this love, respect and virtue has been misplaced and seems lost. One would think you could as soon lose the Brooklyn Bridge. Nonetheless, Elton Trueblood writes, "The shame of many a supposed home today is that it is largely a place where people sleep part of the night, but it is not really the scene of uniting experiences of all of the members, younger and older. Common meals become more and more infrequent while unhurried family conferences ar out of the question. What could be th most wonderful of human association becomes one of the worst."

It's astonishing how many people ca forget valuable possessions and never re turn for them. Every transportation com pany, public building or church repor the collection of valuable merchandi and possessions which has been forgo ten and never claimed. There's som thing quite sad about that. As thoug we thought so lightly of life that we cou misplace it and never miss it. While the same time there are millions th search for a scrap of wood, or a bowl rice, or a bit of paper.

These are some of the things that g lost: big things, uniting things, revere things. If you find such a cornerstone l it dominate the structure of your life an proclaim your fundamental faith. Do y remember that haunting voice of one wh was the cornerstone and who kept telli us, "Two men built houses . . . one w sensible and built on a rock . . . the oth was foolish and built on sand. The hou that was built on a rock withstood t storms . . . the house that was built sand went down and its downfall w complete."

ROME REMAINED GREAT as long as she had enemies who forced her to unity, vision and heroism. When she had overcome them all she flourished for a moment and then began to die.

—WILL DURANT in *Caesar and Christ* (Simon and Schuster)

WE DO NOT REALLY FEEL grateful toward those who make our dreams come true; they ruin our dreams.

—ERIC HOFFER in *The Passionate State of Mind* (Harper)

lowers Taught Them About Life

BETTY LAWRENCE

The "flower family" that developed unkempt meadow land into fields of glorious color know how to work with God

THERE'S A FAMILY "up the road a ce" from where I live that raises flow- for a living.

'm always underfoot, but they don't id. If I have house guests I take them a walk through this wonderland of or. Sometimes we buy; more often . This does not matter to my flower ily. Uppermost in importance is the : that someone is walking through e fields, absorbing the beauty they e coaxed from out of God's own h.

ometimes I walk alone. Then I think id thoughts, like "the earth is the d's and the glory thereof."

Not so many years ago these fields e a scorned swampland, condemned (by man) as utterly useless. A national highway, going north and south, rolled importantly by. Cars streamed past the unkempt fields without a single glance, except perhaps to say "This Pennsylvania landscape isn't all it's cracked up to be!"

One day my flower family came upon these forsaken fields and saw in them the promise of beauty. They bought the ground.

Their minds passed over the endless hours of the backbreaking task of grading, draining, fertilizing and planning, and fastened on the final picture of a continuous bloom of flowers from the February daphne to the last bronze chrysanthemum of fall.

They planted rows of cedar and spruce

and trimmed them like English hedges. This "natural fence" serves a double purpose. It is beauty for me, and a refuge for the little wild creatures.

Clusters of blue spruce and green cedars are everywhere. These grow tall and spreading, in their natural shapes. Passing by, I am impelled to touch them—a communion of nature's spirit and of mine.

Like rainbows on a spree, endless rows of flowers nod and bob, stand sedately or remain utterly aloof. Like mortals they are, each individual different.

CARS OUT ON THE HIGHWAY act differently nowadays. They come upon this riotous mass of color and pull up at the roadside. Travel-weary people sometimes walk through the natural dirt-tamped paths to ease their tensions and admire the profusion of blooms.

It's a stage where peace and serenity play the leading roles. Sometimes the oriental poppies are the stars, and folks walk around them, marveling and at peace.

The iris are great show-off's, too. Their colors, like those of the poppies, are splashy. They stream out at one on bobbing stems. They seem to tease, "Reach out and get me—look—I'm yours!"

The lupine and the delphinium, for all their flamboyant beauty, don't bob and sway so. They seem content just to stand and be admired.

Roses are Oscar-winning stars, but they aren't forward. They seem to say, "Put your face close to me—smell, breathe deeply—but don't touch me! Lilies of the valley, on the other hand, fairly beg to be taken up and carried in the hand. They want to be laid against your cheek and leave their delicious scent clinging to your skin.

Walking through my flower family's gardens is an experience in living. Surely this is how I was meant to live; not i worrying myself frantic over atomic e termination! A sermon in stones? There a sermon in flowers, too.

The flower family planted portulac just for the fun of scolding them. Th little minxes jostle one another for pos tion, their bright heads crowding clo and hugging their greenery. Comes tim for their afternoon nap, each flower fa curls up tight and goes to sleep. Suc loving scoldings they get! The visito walking through grin at one another d lightedly. The world and all its hea problems seem far away.

My flower family is guilty of favor ism—they love best the gladioli. I don They are too tall, too stately, too reg They put me in my place. I want to bo politely as I pass. I want to whisp "What a lovely gown you have, de gladiolus." But I don't dare—one does compliment a queen on her clothes.

Once these glads brought home fi prize from the Chicago World's Fa The credit for the prize, says my flow family, goes equally to the good Creat who has given us such beauty in su abundance.

There is a wildflower garden h where business does not trespass. Th are not for sale; they are to be look at only.

Once I was stooping, examining clump of the almost extinct Indian Pip A quite large garden snake came up of his home under the silvery pipes a looked me over coldly. I was the tr passer, too frightened to move! Pr ently he relented and slid off and w about his business.

My flower family has little patie with folks who shriek at sight of the b garden snake.

"Take a lesson from nature's anima says the sun-browned master of th

lds. "They all have a job to do, and ey do it."

This, he thinks, is the answer to the mplexes, neuroses, troublesome ids and os and all those bothersome complica- ns of us humans. Have a job to do, t far from God, and do it!

No one knows what the people of ael talked about on their long wander- ings, or what the "small talk" of the disciples of Jesus may have been as they walked the Palestine roads, but since they were simple people they probably talked of things close to God and to nature.

When people work close to and along with their Creator, their lives are usually uncomplicated and happy. My flower family has taught me that.

LAYMEN'S LOYALTY BROUGHT RESULTS

On the drouth-stricken plains of theastern Colorado the little town of han (population, 250) was worried. ly a little feed was harvested in Sep- ber and October. Not enough mois- e had fallen to germinate the grain. tle had been sacrificed on a glutted rket to meet taxes. A little cream and w eggs were bartered weekly to meet neager grocery fare for the families. om was written on the faces of ranch- and merchants.

The hundred members of the Lu- an church were concerned too. In 3 the congregation had struggled to e $2,500 for current expenses and 5 for benevolences. The 1954 budget ified $3,500 for local and $1,375 for evolent causes. Last winter's gas bill ained unpaid. The pastor's salary was months in arrears.

t the annual meeting last Nov. 28, con Andy asked the pastor to leave room and then proposed that the lay- hold a special meeting on the fol- ng Saturday to discuss this problem. he eighteen men who attended came outpouring of the Spirit of God like of the first Pentecost, and things n to happen.

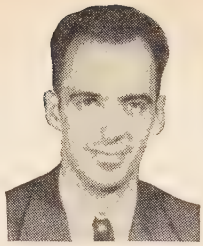
Whispers from that laymen's meeting spread like fire through the entire congregation. Three men had gone into the meeting with a prayer in their hearts and a check in their hands: they were "leading a stewardship drive." How God multiplied their $75 is the most miraculous stewardship story told this year.

Every Sunday in December the plates were overloaded; every Monday the treasurer banked large gifts for every cause. Because the church council loyally insisted that benevolences come first, emphasis has been laid on the $300 deficit to our church-at-large. Here are the facts: 496 attendants at six services contributed $1,390 in one month. Every bill was paid, more than $100 was used to reduce the building indebtedness, and a balance of $412 remained to start the new year.

In spite of every adverse condition, when the love of God touched the hearts of the people of little Calhan their sacrificial loyalty sparked by a few consecrated men worked another miracle. "Just five barley loaves and two small fishes" with the blessing of God again satisfied a multitude.

—WALTER F. FREY

A CHRISTIAN DICTIONARY



By PHILIP R. HOH

"CANON" (I)

IT WASN'T EASY for the early church fathers to decide which books should be included in the official scriptures and which should be left out. Of course it was very important that a right selection be made.

The different writings which we have in our Bible were not the only ones available to the historians who made the selections. Look at the Old Testament situation, for example. Suppose you were living around 500 B.C. and were not satisfied with the condition of the historical records of your people, the Hebrews. Suppose it seemed to you that some important events in their history had been left out. Other events had been unduly emphasized. These errors in the judgment of previous historians should be corrected.

Then too, some of the speeches of famous prophets had been found in better-preserved manuscripts since the last collection had been made. Some of these should be included in the new collection. Also several eminent writers of the last generation had written remarkable stories and essays. These surely should become a part of your people's total contribution to religion, science, and literature.

SO AS YOU GO ABOUT your tremendous undertaking of preparing an anthology containing the complete history of your people, you gather all the documents, letters, stories, songs, ballads, previously written histories, court records—ever thing on which you can lay your hand These you will have to sift through, fi out which are authentic, which possib are faked manuscripts, which present a curate accounts and which do not.

Difficulties immediately arise. T documents before you are not signe Parts of some of the scrolls are missir have been torn off and lost. Here is manuscript with a lot of notations alo the edges. Are these additions that shou be included in the manuscript or are th just some owner's private notes mea for himself alone? Here is a valual piece of parchment that has been writt by some scribe who apparently was in hurry. His letters were not always co plete, he used many abbreviations, own type of shorthand. What are the words he abbreviated? Some are cle others are anything but obvious. W to do—guess at them or leave them abbreviations?

EVEN WHEN YOU have done the b you can with the documents before y you are still confronted with the m difficult problem of all, that of decid which past writers have been most curate in their accounts. Here is an thor from Judea, here another fr Israel. Both were probably prejudiced north versus south. They differed in th accounts of the same battle. They agreed on the value of a northern prop Each saw the same event from a differ point of view. How are you to de who was right?

You do your best. You pray for Go guidance. He does guide you. And fr your work and the work of people you there grows up a relatively stand set of documents. Other authorities a with your selection. There are a changes here and there, a few addit as better manuscripts are found, a

eletions as errors are corrected. But rough the years, longer than your life-me, a certain group of books is gen-ally accepted as the right selection. ventually the church puts its official amp of approval on the collection—robably at some great church gathering, council or convention.

This series of books, letters and other ritings has met the tests of scholarship id the needs of many generations. It is garded as inspired by God. It is of-ial. It is the "canon." The books of that collection are canonical books. Those that have been discarded are called "apocryphal." They may be valuable. Their writers probably were honest men, possibly even inspired. But these other books have not met the tests quite so well. A collection of them is made and kept. This is the Apocrypha.

What we have sketched here is basically the way our Old Testament—the Hebrew Scriptures—came into being. By the time of Jesus the Old Testament, as we have it now, was accepted as official.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

vorce and marriage

QUESTION: A little more than a month o I met a girl with whom I have now d several dates. She is a divorcee. She ght a divorce only after she had made number of efforts at reconciliation and d met with repeated rebuffs. Her hus-d told her he loved his mother more n his wife. From all I can learn she a very fine lady. She is 28 years old, ile I am 31. If I should marry her uld it be a Christian marriage?

REPLY: If the story is as simple as you have indicated, the lady is the vic-im of malicious desertion, and accord-ng to the New Testament and action of the United Lutheran Church she as just ground for divorce—and for emarriage after the lapse of a year.

Let me suggest, however, that you ought to find out more about the reasons for this man's desertion. Are there traits of this lady, not mentioned, which may have contributed to the rift between husband and wife? It frequently happens that the qualities or practices of a marriage partner which helped bring about a first divorce operate to the same effect in any subsequent marriage. After a break-up divorced persons usually feel that the next time everything will be rosy. They are frequently disappointed — unless they search themselves and rid themselves of the causes of trouble which lie within them.

You have just got acquainted with this lady. And you have already deferred marriage for some time. Do not hurry into trouble.

Music

QUESTION: I was reared in a family where everyone loved music, though no one of us was a real good musician. Now my twelve-year-old son has shown decided musical talent. Roy has learned to play both piano and violin under capable teachers, but he is constantly arguing against lessons and practice. It doesn't

seem quite right to let him drop music since he does have ability, but I also wonder about the wisdom of using compulsion.

REPLY: Do you put Roy under pressure to play whenever you have guests? Do you talk about him to other people in his presence? Such attention may be distasteful to him. You may be satisfying your own pride at the expense of his embarrassment. Furthermore, children sometimes resent a type of training which is different from that of their friends. To a rather large extent youngsters want to be like others. It may also be that you are setting too-high standards for his achievement and that against them he feels a sense of failure or discouragement.

Forcing Roy to work on music may accomplish little more than an increased resentment—and perhaps other difficulties. It may be in order to set him free from the necessity of pursuing a special subject or line. For some time allow him to select his own interests even though they may not appeal to you—and encourage him. With such freedom he may come back to music of his own accord. He will progress better in any field of endeavor if he does it of his own volition rather than as something thrust upon him.

Spoiling

QUESTION: Robert, five years old, has gone through a siege of serious illness for several weeks. Of course, he was shown many kindnesses. Now it seems that he has become spoiled. As he gets into better condition he still wants the same things done for him. He doesn want to take on even the smallest respor sibilities. It appears that he has enjoye the ease and kindness he received an wants them to go on indefinitely. Ho can we explain that this is not possible

REPLY: One need not be surprise that Bob wants favors to continue, u desirable as that may be. Even adul enjoy the care they receive in times illness. But "spoiling" is not entire a matter of what was done for a chi in an emergency—it involves also th kind of treatment he received earli when he was in good health. If durin this illness you went to uncalled-f extremes of attention it will not b easy for you to get the boy back normal living. And if you started th spoiling process long before the tro ble came you have on your hands a even greater problem.

Appeal to Bob's pride in getting w as shown by the number of things can do for himself. Praise him for t accomplishments. Perhaps you can t him of things other children have do as they have recovered. If he is in hospital he may be shown the achiev ments and progress of other childre Talk to him about plans for doi things as he becomes stronger, a when he gets home. Help him to thi more in terms of the value of getti well instead of the ease and attenti connected with illness. Having start this process, you will be in a positi to help Bob to accept greater respo sibility as he recovers than he h learned to accept in the days bef his illness.

IT'S EASIER TO GET ULCERS from what's eating you than from what you eat. —SENATOR ROBERT S. KERR

Sermonizing That Sings

Hinges of Destiny. By Ralph W. Loew. Muhlenberg Press. 173 pages. $2.75.

Three words, which keep recurring in this book, sum up its spirit: creative, imaginative, adventurous. This volume of seventeen sermons by a dynamic young preacher projects the reader into fresh spiritual thinking and living. The title comes from an observation of Edwin Markham, "Choices are the hinges of destiny." These sermons handle helpfully some of the choices that confront us from day to day.

In the author's preaching there is that other dimension. Witness some of his sermon titles: "On Becoming What We Are," "The Eternity of a Little While," "On Taking the Dare," "Christians Plus," "On Finding Christ in Jesus." Witness also a sample sentence: "Obedience is the giving of one's total self as Christ's slave in the freedom of grace." There is more than surface meaning here. Such thoughts haunt one with second and third depth levels of meaning. The whole book is not only wonderfully readable but temptingly re-readable.

A wealth of illustrations from literature and life enrich these sermons. Each message is well organized with divisions marked by clear headings to help the reader along. Each sermon touches life at some important point, bringing fresh, strong thought to bear on the problem, lifting the reader to a challenging Christian viewpoint. Needless to say, all the messages are rooted in Scripture.

The author's style sings. He has that poetic gift. "No man can stand close to the cross and allow life to be held still by the standards of respectability. He will be lured into the daring, into the imaginative, into the lovable freedom of the sons of God. He will be a Christian who has known the 'plus' of God's love until he has become 'Christian, plus.'" Here is truth set to music.

The worth of this first volume of Dr. Loew's sermons demands more to follow. Life becomes exciting through his messages. The gospel finds its true radiance. Our voices are pointed toward the creative, the imaginative, and the adventurous.

Pittsburgh, Pa. ROBERT W. STACKEL

Devotional Anthology

A Diary of Readings. By John Baillie. Scribner. 385 pages. $2.50.

This is a devotional anthology, but not of the usual run of them! Anthologies are always a joy when you first pick them up. (I think I know, I have bought scores of them.) You are glad that somebody who knows what he is about has gathered together what he considers the best, the most beautiful, and the most valuable. Then it is only time and use that will show whether the book maintains its promise. The greater the anthologist's actual experience with the material and the greater his courage of personal choice, the less he merely reprints what is conventional and already in other anthologies, the less disappointing his selection is likely to be. The anthologist's task is the sifting of wisdom; so in the last analysis the value of a book of readings depends on the editor's wisdom and courage.

This reviewer has used this collection conscientiously and can testify that John Baillie is a profoundly competent and stimulating selector and director of devotions. His *Diary of Private Prayer* will remain a classic of continuing usefulness. This new collection of readings for every day of the year will be, we predict, a worthy companion to it. The *Diary of Private Prayer* is direct and personal and the user can make the prayers his own. This companion volume will serve rather as a preparation for prayer; it provides the material for meditation which should issue in prayer.

The Greeks had a saying about "worshiping the divine with other people's incense." Here is incense aplenty, fresh and fragrant, in hundreds of felicitous excerpts from saints, philosophers, theologians, and many

others who would never be called saints. There are the familiar names (but not the familiar, threadbare quotations): Augustine, Bernard, Francis, Fuller, Luther, Taylor, a Kempis, and Woolman. But the newer names, appearing sometimes quite unexpectedly, supply new stores of incense: Berdyaev, Bonhoeffer, Farmer, James, Kierkegaard, Niebuhr, Schweitzer, Temple, Tillich, Simone Weil. To change the metaphor—this is a feast! JOHN W. DOBERSTEIN
Philadelphia

The Fisher Family in a Book

This Is the Life. By Helen Chappell White. Doubleday. 254 pages. $3.50.

In this collection of ten short stories, based on some of the most appealing dramas of the television series, "This Is the Life," the author has recreated the episodes in a different medium and has added to them something of the charm of her own personality as a writer. Carl and Anna Fisher, their three children, and Grampa all live for us again, and warm our hearts with new appreciation and new interest. Although they are ordinary, middle-class citizens, average enough to be regarded as universal in type, they are refreshingly individual because of their faith and philosophy.

Perhaps at first the reader may feel that the stories are too didactic and somewhat lacking in subtlety. Yet he is conscious of a growing absorption and a cumulative effect until the climax is reached in the final chapter. In the end, he is captivated by the Fisher family and their pattern of life—a pattern of life summed up by Grampa in these words: "Grampa felt, with humility, that it was a good pattern. Good in spite of many human errors and the need to seek forgiveness often, because running through it all like a bright scarlet thread, binding it together, giving it purpose and meaning and motive and a constant sense of the importance and zestfulness of living, was their love and their faith."

One lays down the volume, thankful that such a book is available for wholesome family reading. CARROLL VOSS
Sioux City, Iowa

Freedom Is a Goal

Declaration of Freedom. By Elton Trueblood Harper. 124 pages. $1.50.

At the beginning of this book the reade may find himself restless with the feelin that the author is taking great pains to mak the obvious plain. But as the work continue the reader is carried along by the conte and is impressed with the earnestness the author in holding to his theme. He bu tresses his position with clear and stimula ing points.

Dr. Trueblood believes there must be showdown in the struggle between the pe ple who embrace the free way of life an those who subscribe to materialistic d terminism. Communism has made gre gains in 37 years. Starting from nothin it now controls one third of the human rac In a remarkable way it has acknowledg men's needs and urgent desires. It offers appealing solution to the problems. Ho ever, communism's seeming success is t source of its weakness. By denying liber equality and dignity to the individual t basic core of man's life is being by-passe

The "free world" is by no means perfe Yet, by exploring the true meanings of fr dom and by thinking of freedom as a g rather than a ready-made inheritance, t people who benefit from democracy have hope which is offered by no rival philosop A theistic faith is indispensable for the ercise of true freedom.

A realistic declaration of faith is both intellectual and a practical task. By clari ing our world view and by demonstrat the ideas to which we are committed, offer to those who do not embrace this vi a promise of hope.

WILLIAM VAN HORN DAVIES
Harrisburg, Pa.

My Book of Prayer and Praise. By Grace N Crowell. Augsburg. 34 pages. $1.

In attractive format, this little book c tains 31 brief prayers written by M Crowell for children. Included are morn and evening prayers and graces for bre fast, lunch and dinner.

'NOD CONVENTIONS

ɡress at home and abroad

huses delegates, visitors

Iowa Synod

Luke's Church, Sioux City, May 16-18

By RAYMOND H. TIEMEYER

ELEGATES TO THE 101st annual synod vention approved a proposal by the rd of directors of Carthage College to cate the institution in northern Illinois. resolution adopted allows for relocation Carthage will provide facilities for 800 ents and an indebtedness of not more 20 per cent of total moving costs.

ne college is supported by four synods which Iowa was the first to take action he proposal. (Adoption of the resolu- has since been voted by the Illinois, burg, and Northwest Synods.)

ITH A UNANIMOUS VOTE synod passed ner resolution to participate in ULC's ram of evangelism through coming . Beginning in October, the program for extensive visitation and organiza- for evangelism throughout America.

n increase of $1.45 per communing ber raised synod's individual apportion- to $12.45 for the coming year. The of the church's new evangelism pro- is carried in this increase.

the Wednesday session a gift of appre- n was presented to Synod President Mrs. Alfred J. Beil. The gift will be by the Beils on a trip to Japan, on they left shortly after the convention.

o men were ordained by synod: Har- '. Sindahl, Jr., graduate of Chicago ary, and Sedoris McCartney, Gettys- Seminary graduate. Pastor Sindahl has called to Wellington, Kansas. Pastor rtney, who taught in Japan for three before returning to complete seminary g, has been called by the Foreign ns Board to Japan.

CTED were the following men: Pastor Ralph E. Eckard of Newton, vice president; Pastor Raymond H. Tiemeyer, Sioux City, secretary; Mr. John Berger, Cedar Rapids, treasurer; and Pastor Maurice E. Lesher of Clinton, statistician. President Beil, Des Moines, is serving a five-year term.

Dr. Wynne C. Boliek of Greenville, S. C., ULC executive board member, reported on ULCA activities at the convention.

Northwest Synod

First English Church, Billings, Mont., May 24-26

By ROBERT A. BARTELS

IN A WESTERN SETTING described by Dr. G. Elson Ruff as "the most colorful I have ever seen" the synod's 65th convention opened in Montana. Sessions were unique in several ways. It was the first time pastors and delegates had journeyed into Montana to act on the work of their church. It was the first time so many new congregations were admitted into the synod.

Six mission churches, largest number to be organized on Northwest's territory in any one year, were received. They were Cross of Glory in Pinewood, Minn.; Good Shepherd in LaCrosse, Wis.; St. Stephen's in Sunrise Park, Minn.; Good Shepherd in Spring Park, Minn.; Faith in Walworth, Wis.; and Holy Trinity in West Allis, Wis. Together their confirmed memberships totaled around 1,700 people. A new step was also taken when authorization was given to the executive committee to engage a full-time fund counselor to serve congregations in dealing with financial problems and in fund raising.

DR. WILLIAM H. GABLE, who for eighteen years served in Montana as missionary at the Rocky Boy Indian Mission, was honored on his 50th anniversary in the ministry. Pastors and the Alumni Association of Northwestern Seminary presented him with a purse and the Western Conference gave him a "50 years in the ministry" pin.

Walter O. Helwig, president of the Lutheran Laymen's Movement, was re-elected

The Rev. George Overd presents gift on behalf Northwest Synod pastors Dr. and Mrs. William H. Ga on 50th ordination anniversa

to a three-year term as synodical treasurer.

Dr. Ruff represented the ULCA and presented the work of the church, its boards and agencies. He spoke highly of the quality of leadership which the ULCA now enjoys. Pastors, delegates and guests jammed into convention quarters to hear him bring the reports.

ACTION ON AMENDMENTS to the ULCA constitution was deferred until the 1956 convention. Resolutions governing the ministerial roll and the extension of calls were adopted to bring the synod's policies in these matters into agreement with the action taken by the Toronto convention. Authority was given to the board of Carthage College to proceed with the relocation of Carthage in northern Illinois under the terms which the college board itself had adopted. The Northwest Synod participates in the support of Carthage along with the Illinois, Iowa, and Wartburg synods.

A larger slice (59.2 per cent, representing a slight increase over 1954 general benevolence) goes to the ULCA out of the synod's $740,000 budget for 1955.

Stewardship and evangelism will receive new impetus in 1956-57. The ULC stewardship office's sector plan will be put into operation in 1956, and the evangelism mission program adopted by the Toronto convention will be used in 1957.

ORDINATION OF SIXTEEN young men was authorized, but only six were ordained during the convention. Distance and tra expenses involved for families of the c didates necessitated the rest being ordai at services later in Minneapolis and Milw kee or when calls have been received accepted. Long-awaited good news ca when it was learned that steps had b taken for additions to the faculty of No western Seminary. To increase the flow young men entering the ministry ano "Sons for the Ministry" appeal was aut ized for 1956.

Ohio Synod

St. Paul's, Newark, May 16-19

By E. RUDOLPH WALBORN

THE ANNUAL synodical convention sta a half-day earlier than usual, in orde spend a full day perfecting constituti amendments which had been propose previous years, to study reorganizatio synodical offices, and to vote for new bo

Synod has converted an old comm on Christian Education and Youth W into a Board of Christian Education, a committee on Stewardship and Benefic into a Board of Stewardship and Cong tional Life. Changes also provided for tion of Executive Board members by convention rather than by the confere The only board left untouched was Board of Home Missions and Church

nsion, which will now be called the Board Home Missions.

Synod was determined to spread authority r its program: 32 congregations were repsented by the 35 members elected to the ur boards. In a total of 115 board memrships to which synod elects, 64 of the 7 congregations are now represented.

Involved in the reorganization was the ming of three full-time staff members, to called directors. In the future these men ll be elected to five-year terms, but pres- t workers were elected for staggered ms. Missionary Superintendent Albert Buhl became Director of Home Missions a five-year term; Pastor Richard W. well became Director of Christian Educan for a four-year term. The new Board Stewardship and Congregational Life will n with the Executive Board to name a w officer, a Director of Stewardship and ngregational Life, for a three-year period. is post can be filled by a layman.

Without opposition—almost without any stions being raised—the convention rati- t each of the proposed changes in the CA constitution.

Pastor Clifton Weihe of the ULCA So- Missions Board outlined the coming ngelism mission. Dr. E. E. Flack is irman of the synod committee. Dr. Alvin Bell, pastor emeritus of Glenwood Church, Toledo, was convention chaplain.

ULCA President Franklin Clark Fry, a member of the synod, addressed the dinner attended by 520 people which crowded the largest dining room in Newark on "Four Paradoxes of Lutheranism." At the dinner, Synod President George W. Miley presented a testimonial to Drs. Franklin E. Strobel and Legrande W. Sifferd, each of whom has completed 50 years in the ministry. Eight others of synod's 18 fifty-year men were recognized, as was Miss Anna Merz, who retires this month after having served as office secretary for twenty years.

Fourteen men were ordained and heard Dr. Fred C. Wiegman of Trinity Church, Akron, preach. Ordination of two others took place on May 29. Of the sixteen, two will become mission developers in Ohio and three in other synods. Eight will serve Ohio congregations; three will serve in other synods.

The new pastors are John E. Berger, Loyal E. Bishop, Alfred R. Buehner, Richard G. Eisemann, John D. Fletcher, Howard C. Hahn, Jr., Theodore Horner, George A. Kingston, Jr., Charles O. Lieser, Carleton E. Pilsecker, Kenneth H. Sauer, Frank L. Starkey, George F. Shaffer, Samuel Shigeru Ujiie, Andrew P. Gresko, and Albert E. Myers.

President Dwight F. Putman of the Cen-

HEADS OF OHIO SOCIAL MISSION AGENCIES MEET AT SYNOD

or William Kibler, Dr. F. W. Heins, Mr. George Westby, Pastor Russell Bussabarger, or C. E. Moore and Pastor M. G. Moore discuss their common problems at Newark

tral Pennsylvania Synod represented the ULCA. When the work of the committees, boards, agencies, institutions and of the ULCA had all been reported, the convention adopted a 1956 budget that is less than $11,000 short of a million dollars. Representing an 18 per cent increase over this year, the new budget will give Wittenberg College $93,500 and Hamma Divinity School $27,500—a 10 per cent increase for each. Of the total, 55.4 per cent will go to the ULCA.

ONLY EXTENDED discussion came on the new practice of charging tuition at Hamma, beginning with the 1955-56 term. Although the new policy was announced two years ago, some pastors still expressed themselv as unhappy about it.

Three congregations were added to t 287. Good Shepherd, Lorain, and Chri Cuyahoga Falls, are new missions. James', Jewett, was transferred from t Pittsburgh Synod.

Elections included a sixth term for t secretary of synod, Dr. E. Rudolph Walbo

Attendance included 415 delegates, more than ever before. Future conventio will have 66 more lay delegates eligib through a constitutional change providi for congregational rather than parish re resentation. Among this year's 155 lay de gates were 27 women.

Pittsburgh Synod

Thiel College, Greenville, Pa., May 30-June 2

By LUTHER E. FACKLER

THE HOSPITALITY of Thiel College marked synod's 113th convention. For the first time the college was able to care for the entire convention. The delegates were housed in the dormitories; the sessions of business were held in Rissell Gymnasium; and the Holy Communion and Ordination services were conducted in Holy Trinity Church. Following each of the evening sessions the college arranged a fellowship hour in the dining room. Many pastors remarked, "This is the first convention I've attended where there was so much fellowship. It's been wonderful."

Constitutional changes have been proposed whereby all future conventions will be held at the college.

By unanimous consent the delegates received the report of the Board of Trustees of Thiel College which included recommendations that the synod approve a development and expansion program beginning in fall, 1955, with an appeal for at least $750,000 and that a convocation in October launch the program.

A SPECIAL COMMITTEE is to be appoin as the result of a conference memorial study and bring into the next convent calling of a full-time secretary for yo work and parish education.

For the past two years the synod tre urer has handled more than $1 million. 1956 budget, including Lutheran World tion, is just short of the million—$988, or $14.25 per communing member. In past five years there has been a ste growth in giving from $33.68 per confirm member in 1950 to $43.43 in 1954. "Sector Plan for Stewardship" was adop by the synod.

Synod welcomed four new congregati —Hope Church, Dawson Ridge, Bea Christ Church, Westview; Good Sheph Church, Monroeville; and Our Sav Church, Kearsage. Several other fields be surveyed and congregations organ during the summer and early fall. Home Mission Advance Appeal of $225, nearly paid in full, is already at work a congregations get their building plants derway.

DR. OSCAR CARLSON of Baltimore re sented the ULCA. He paid tribute to newly appointed director of the contin wide evangelism program, Dr. R. W. Sta member of the Pittsburgh Synod. Dr. E

l, LWF director in the Near East, pre-
ed three addresses on Lutheran World
ion.
ynodical endorsement was given a state-
t of principles prepared by the ULCA
rd of Social Missions, together with the
mmendation that each congregation pa-
tly teach its members that all men are
in Christ and that they work toward
hing across all lines of segregation to
e the good news of Christ with all men.
amendments to the ULCA Constitution
osed at Toronto were all adopted.
r. G. Lawrence Himmelman was almost
imously re-elected as president of the
d for a five-year term. This was the
election necessary.

Wartburg Synod

anuel Church, Lake Geneva, Wis., May 24-26

By ARNOLD H. KAITSCHUK

GOD HAS HIS disciples everywhere. God have his witnesses in the Communist tries," said Pastor Christian Berg in an ess on conditions in the East Zone of many at the banquet held in connection Wartburg Synod's 80th convention.
ewardship means to place God first e whole of life. Our purpose in the eran Laymen's Movement is to develop g lay people a life dedicated to Chris- stewardship." So said Dr. Otto K. n, ULCA representative, at a breakfast astors and lay delegates. Only 22 had expected to attend the breakfast, an ation on the synod program, but 66 l out!
e congregation was received by trans- om the Wisconsin Synod. Lay dele- Olesen, representing Trinity Church, ake, Wis., got a hearty welcome from tes. Trinity had 29 communing mem- at the beginning of this year when Joseph Huntley began serving them, their communing membership had to 58 by the time they were received ynod.

THREE YOUNG MEN, ordained previously in their home congregations, were received into the synod. Pastor Ed Hammer will be associate pastor at Unity Church, Milwaukee; Pastor Kenwood Engel will be at Lyons and Pell Lake, Wis.; and Pastor Earl Meissner at St. Paul's, Guttenberg, Ia.

All officers were re-elected: Dr. R. R. Belter, president; the Rev. E. R. Morack, vice president; the Rev. W. W. Roth, secretary; the Rev. Robert L. Boulton, treasurer; and Dr. J. A. Goeken, statistician.

GRANTING THE TRUSTEES of Carthage College the right to "try to move the college" evoked much discussion. It was finally decided to grant the Wartburg Synod members of the Board of Trustees this permission.

Amendments to the ULCA constitution proposed by the Toronto convention were all adopted, with the exception of those pertaining to Article XI, concerning the powers of the Executive Board. Clarification of the changes in Article XI was desired and it was voted to postpone decision.

Proposed budget for 1956 was raised from $12 to $13 per communing member. After retaining $24,000 for the synod's work, the remainder will be divided 60 per cent for the ULCA and 40 per cent for the institutions and other work of synod. The budget totals $196,989 of which $103,793 represents ULCA apportionment.

DR. JENSEN was the first layman to represent the ULCA at a Wartburg Synod convention.

In other actions, the synod decided to support a campaign by the Social Mission Society of Illinois to raise the balance necessary for a home for aging and infirm. About $250,000 will be needed from the Illinois and Wartburg synods in addition to the $100,000 already raised . . . Pastors E. Ray Morack, Andrew B. Swasko and William W. Roth were appointed a special committee on evangelism to guide synod's part in the national emphasis in 1956-57 . . . A part-time stewardship and evangelism secretary will be called by the synod to assist the president in encouraging congregations to move forward in these areas of activity.

CENTRAL STATES

New Church Building is Dedicated in Wayne, Nebrask

By PAUL C. WIEGMAN

OMAHA—May 8 marked an important event in the life of St. Paul's Church of Wayne, Neb.—the dedication of its new $170,000 church building. Synod President Clemens H. Zeidler preached at the dedication service.

St. Paul's is the oldest congregation in Wayne, with over 700 baptized members. Its pastor is the Rev. Wilbur G. Volker.

The new building seats 360 in the nave, with narthex and coat room designed for overflow seating. The balcony accommodates a large choir and pipe organ. A social room, stage, dressing room and kitchen are located in the basement.

The educational wing contains classrooms, lounge, nursery, chapel, church office and pastor's study. A low tower houses electronic bells and is surmounted by a copper steeple and gold leaf cross which is illuminated by night. Stained glass windows symbolize the parable and miracles of Christ, Holy Trinity and means of grace, the liturgical church year and Christian music and worship.

TWO BROTHERS were ordained at the same service in their home church on May 22. The brothers are George Vincent Nelson, graduated from Maywood Seminary, and John Robert Nelson, of Central Seminary. The service was conducted by Synod President Zeidler and Secretary Alfred W. Young in St. John's Church, Salina, Kan. T became the fifth and sixth sons of the c gregation to enter the ministry.

The elder brother served two years in armed forces, thus completing his stu at the same time as the younger brothe

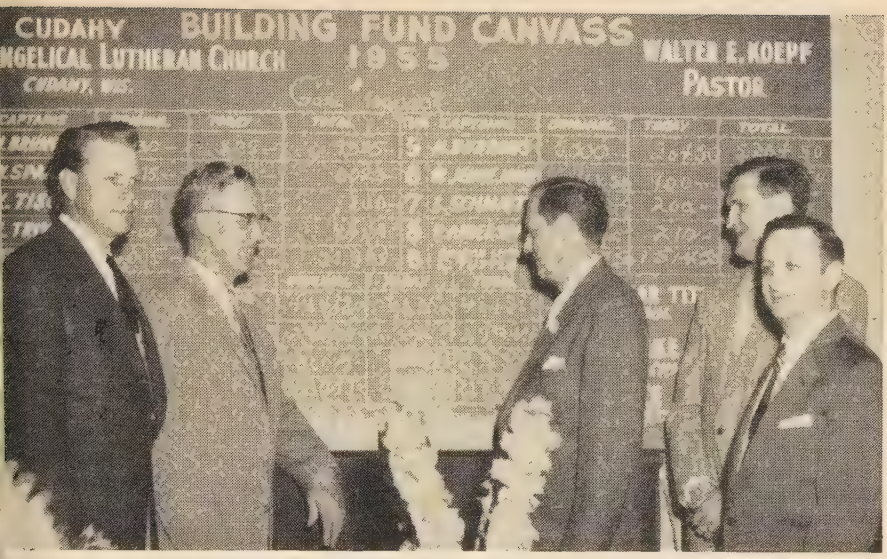
The mother of the two pastors, M George Nelson, is St. John's secretary.

The Rev. Vincent Nelson will serve associate pastor of St. Paul's in Wich Kan., and the Rev. John Nelson will commissioned as foreign missionary to s in Malaya.

The first ordination service in the his of Christ Church, Wisner, Neb., was May 29 when Edward W. Amend was dained by Dr. Zeidler.

Vacation Bible school at Salem, Pc Neb., hit an all-time high with an en ment of 119 for the two weeks, May 1

AN ORCHID was presented to Mrs. Harriet Hoke on Palm Sunday to honor the only surviving charter member of St. Paul's Church, Spring Grove, Pa. St. Paul's is celebrating its 75th anniversary this year. Mrs. Hoke, widow of a Spring Grove physician, has been a member of the church for all of its 75 years. Presentation was made by Church Council Secretary J. M. Swartz as Pastor R. C. Robinson looked on.



L TALLY: When all the figures were chalked up on the big board for Cudahy Church's build- und canvass, the Wisconsin congregation had overshot its $100,000 goal by 12 per cent. · Walter E. Koepf (right foreground) is shown with campaign chairmen at "victory dinner."

ANGELISM paid at Salem Church, Da- City, Neb., when several families were ed on June 5 as a result of the work itation teams. Commented Pastor Carl pson: "Our evangelists have done a job and enjoyed it, but there is still to be done in our community."

ment of a $500 note brought Kent orial, Sunrise Beach, Mo., a step for- in its debt retirement fund. According stor Raymond E. Johnson, $8,500 re- to be collected to make the church ng debt free.

Contact man in this area for Camp Lu- homa is the Rev. L. H. DeFreese, First heran Church, 1300 North Robinson, lahoma City.

oir robes no longer used by Trinity h, Lawrence, Kan., were sent to an can Lutheran Church mission in last month. Wrote Pastor Clarence lers of Grace Church, Abilene: "In a n congregation, it means a lot to re- gifts like these. Our junior choir is g good use of them."

school graduates were honored at Trinity May 22. The young students attended church in caps and gowns and sat in reserved pews.

MARYLAND

Juveniles Put on Probation, Must Attend Church Schools

By WILSON P. ARD

HAGERSTOWN—Four 15- and 16-year-old boys who stole $1,400 in cash and goods from Hagerstown churches, homes and business establishments will have to be on their best behavior and must attend church if they want to avoid serving three years in penal institutions, a Juvenile Court judge ruled last month.

Judge Evan Crossley gave them suspended three-year terms in the House of Correction and laid down a set of rules by which they must live. Their parents, and ultimately the boys themselves, must pay for the goods and replace the stolen money. (Coin boxes were taken from the tract racks in Trinity

MARYLAND . . .

Church.) They must attend school, Sunday school and church regularly and their behavior must be good; must attend a citizenship training course; must violate no laws including traffic regulations; must maintain reasonable hours at home and obey their parents; taverns and bowling alleys are permanently out of bounds.

A full-scale battle against juvenile delinquency has been launched by the Washington County Grand Jurors Association. Judge D. Kenneth McLaughlin has proposed the establishment of a farm or institution for the rehabilitation of delinquents. Prison sentences for young people only serve to speed up their training in a life of crime, he said. "The juvenile crime rate in this country is shocking in comparison to what it used to be," declared the judge. "Very few of the offenders today are over 20 years of age."

"We pinpoint places where we can establish airfields, military bases and places that we can blow to bits; we need a Pentagon to pinpoint places that we can win by kindness—a Pentagon to plan an invasion of helpfulness," declared Dr. William R. Barnhart, head of the department of religion and philosophy, Hood College, Frederick, as he addressed a service club group.

"If we can increase the caliber of our men and decrease the caliber of our guns we can attain peace. We can either get on fire with hate and produce a nuclear hellfire on earth, or we can get on fire with the Holy Spirit and the love of God and strive to build his kingdom here on earth."

Confirmands came to the chancel rail of Trinity Church, Taneytown. The parents stood back of them, and when the pastor laid his hand upon the head of the confirmand to pronounce the blessing, the parents also placed their hands upon the head of their child. God, the home, church, and youth united that day.

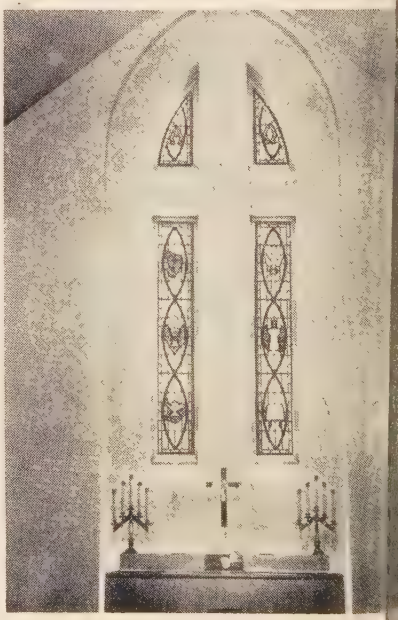
Pastor Raymond C. Myers resigned Woodsboro parish and has accepted a to Epiphany Church, Baltimore.

Luther Leaguers of synod joined week-end retreat at Camp Nawakwa Pastor L. David Bollinger, Baltimore I Mission Society, as chaplain.

Hagerstown branch of Goodwill Indus Inc., has started operations with a boa directors composed of prominent busi men and pastors. A $20,000 fund ne for the first year has been donated by citizens.

The Western Conference Sunday Sc Association met in Trinity Church, Ta town. Guiding the discussion on "Tea teaching in a teaching Church" was the Harner Middleswarth, associate secr of the ULC Board of Parish Educa Panel members were Dr. Margaret B. lard and synodical Director of Chr Education Howard F. Reisz with F Frank W. Klos, Jr., Martinsburg, W. as moderator.

Officers elected: president, Ear



ALTAR WINDOW was dedicated in Grace Church, Casper, Wyo., Feb. 27. Other windows in growing Rocky Mountains church will be replaced by stained glass at future date. Pastor is the Rev. Theodore F. Moehring.

ges, Cumberland; vice president, Tobias immerman, Frederick; recording secre- Mrs. Roy B. Kiser, Detour; treasurer, Eugene Lare, Rocky Ridge; statistical tary, Miss Sally Marker, Myersville. ould a pastor's wife hold office in any ch organization? Should she engage in or full-time employment outside the e? These were some of the questions ssed by laymen and pastors at the re- for pastors' wives at Gettysburg Semi- No unanimous decision was reached. iss Bonnie L. Hall, graduate of Cornell ersity and Gettysburg Seminary, began as parish worker in Trinity Church, rstown, June 1.

Receipts for Lutheran World Action in e Maryland Synod as of May 6 totaled 4,028, or 36.7 per cent of the $65,384 al. Eighteen congregations have reached exceeded their quotas.

C secretary, Dr. F. Eppling Reinartz, hed at the 100th anniversary of Trin- hurch, Reisterstown, June 19. Pastor . Harold Redcay. Also participating Dr. M. R. Hamsher, Synod President ank Fife and Youth Work Director rd F. Reisz.

John's Church, Salem parish, West- er, Pastor W. R. Brenneman, rededi- the renovated church June 19. Total of improvements during the past five was $104,000.

cation church school workshops held centers of synod in May served 347 s representing 52 congregations. West- onference councilmen's meetings are led for Manchester, Oct. 25; Fred- Oct. 26; Waynesboro, Oct. 27; Frost- Oct. 28.

PERATION MILKBOTTLE" (see cover re) has been a project of youngsters illside Co-operative Nursery School, y Church, Hagerstown, ever since four doned baby rabbits were brought to the l by one of the children. The bunnies hriving on a diet of milk proffered in zed bottles by the four-year-old nurs- pils. The rabbits never had it so good!

CONFIRMATION IN HAWAII: As in most of the other ULC churches, confirmands walked up to the altar at Lihue Church, Kauai, on Palm Sunday to be received as full-fledged members of congregation. Pastor is Rev. Thomas Allport.

MINNESOTA

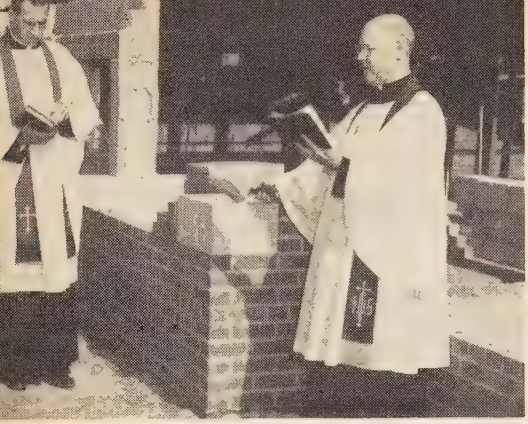
Catholic Opposition Bars Commencement Service

By PAUL LUTHER WETZLER

MINNEAPOLIS—In Beardsley, Minn., the school board canceled commencement exercises because Roman Catholics would be forbidden to attend if prayers were offered. Instead of the commencement, nine Catholics and six Protestants received their diplomas at a brief assembly. No prayers.

The controversy has left the 500-person community "very much divided." Father Egan had been asked to offer the prayers but declined. Pastor Krueger (Missouri Synod), next name drawn, was then invited and agreed to offer the prayers.

But Father Egan objected. In a letter to the school board, he stated, "Catholics be-



CORNERSTONE for $150,000 Prince of P
Church was laid in St. Louis Park, Minnea
suburb, on May 15. Congregation, orga
in 1949, now has 400 confirmed, 800 bap
members. New church will seat 350. Pi
shows Northwest Synod President Pau
Bishop (with trowel) and the Rev. Ge
Lundquist, pastor of Prince of Peace Ch

MINNESOTA . . .

lieve that the Catholic Church is the one true church established by Jesus Christ; we believe that all other churches are false. Catholics are not permitted to participate in the religious service of a false church; we may not offer a prayer that contains a sentiment contrary to our belief.

"An invocation-benediction easily becomes a sermon; occasionally it becomes a religious service. Catholics do not deem it wise to become a captive audience at a program which may go contrary to their religious convictions.

"What assurance can you give the Catholics that the proposed invocation-benediction at the graduation exercises will not become, in the hands of a non-Catholic clergyman, a religious service which does violence to the Catholic conscience? We do not wish to gamble in such sacred and serious matters . . .

"Are you prepared to face a wave of bitter religious strife that may flood Beardsley as a result of your resolution? It is your decision, not ours. We will work and hope and pray that no narrow bigotry may disturb the religious harmony that has prevailed in Beardsley."

In Minneapolis, the Rev. Morris Robinson, Presbyterian, preached to the Southwest High graduating class, but not to the satisfaction of a score or more Roman Catholics who protested that, among other things, the minister had declared the resurrection a mere myth. The full text of the sermon later appeared in the Minneapolis paper for the time being, at least, the situa eased.

In Robbinsdale, a church group is t court action to force officials of the M apolis suburb to grant it a building pe "The argument that the church would in a traffic hazard is fictitious, sham an true." The city officials acted "capricio and arbitrarily without any justificatio

South on Lyndale Avenue another may be in the offing. The town coun arguing against a permit to build a c for the reason that much tax money be lost to the suburb since the pro is so valuable.

On June 26 at Tabor Dr. William H Gable, missionary among fishermen lumberjacks and among the Indians at F Boy, Mont., celebrates the 50th annive of his ordination. The sermon wil preached by the president of the Nort Synod, Dr. Paul Bishop.

Forty-eight boys attended a retrea those from conference churches who promise of being "ministerial timber." the "papers" were handed in at the of the two days, three were sure they want to be ministers, eight were sure did and 37 said they would think it o

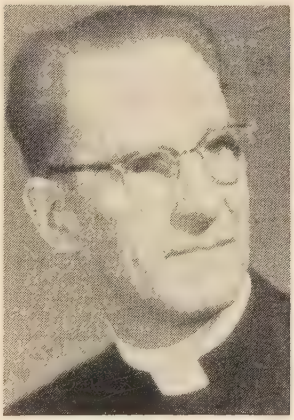
During the session, Pastor Willia Dion, who was leading the discussion that some fellows think a bolt of ligh must strike before they feel the call. midst of the discussion lightning nearby and thunder crashed. Said the calmly: "O.K., fellows! Sign right

The Women's Auxiliary of Northw Seminary held its meeting at Holy T Minneapolis, May 10.

OPLE IN THE NEWS

AMED as one of four inians to the policy-ng general board of the ional Council of ches for 1955-57 was les K. Woltz, law pro-r of the University of nia and member of St. 's Church, Charlottes-Va. Mr. Woltz is a ber of the executive cil of the Virginia d and served as secre-on the Commission of nizational Structure of nited Lutheran Church nerica.

HONORARY DEGREE of Doctor of Divinity was awarded to Pastor Harland Dimm Fague of St. Stephen's Church, Lancaster, Pa., by his alma mater, Susque-



hanna University in Selinsgrove, Pa. Both Pastor Fague's wife and daughter graduated from the same institution. Daughter Marianna is now a missionary in British Guiana.

BUSY CHURCHWOMAN is Mrs. Charles A. Campbell of Teaneck, N. J., who this month left the presidency of the United Church Women of New Jersey after having led the organization, in which 1,200 churches are represented, for four years. Mrs. Campbell, a member of St. Paul's Church, Teaneck, N. J., expects to continue being active in church work in the future.

IESOTA . . .

Rev. R. Bertram Reed of Central h, Seattle, Wash., became pastor of Carmel, Minneapolis, June 5.

Lutheran ministers of Minneapolis were ests of the Lutheran Brotherhood on June o organize a Minneapolis Lutheran Coun-of Churches. It has been felt that or-nized local assistance will be needed in w of the meeting of the Lutheran World leration in Minneapolis in 1957. Invita-is to pastors went out over signatures of heran leaders in the area.

Rev. Kenneth Nerenz was installed 5 as associate pastor of Richfield n. Prof. William Cooper and the Rev. '. Williams delivered the charges. urians called to Minnesota churches are: Dewaine Kolbo to Spring Park, and Robert Jacobson to Atonement, Bloomington. The Rev. Skuli Sigurgeirson was installed as pastor of St. John's, Duluth. April 24 by Dr. W. P. Christy. St. John's, Minneapolis, celebrated the 20th anniversary of Mrs. Byron Smith's leadership of choirs on June 12.

A nine-member committee was set up at the close of a conference at the University of Minnesota to study the place of religion in the curriculum of the state university. The committee, consisting mainly of professors of Midwest universities, will consider proposals for establishment of workshops in religious education and for inclusion of courses in religion as a regular part of the university curriculum.

PACIFIC SOUTHWEST

Camp Plans Hold Spotlight In Pacific Southwest Synod

By HOWARD L. LOGAN

Los Angeles—Camping for all ages was uppermost in the minds of ULC Lutherans in June throughout the Pacific Southwest Synod. The Southern Conference launched an $80,000 drive for capital funds for a new camp at Oak Glen, Calif. Synod President C. V. Tambert kicked off the drive in an address to the workers at First Church, Glendale, on June 12, broadcast over a local radio station, in which he called for successful completion of this first step in the erection of the new camp.

In the Northern Conference ULC churches were raising funds for the National Lutheran Council's Mt. Cross Bible Ca near Santa Cruz. Youth camps in the A zona and Hawaii Conferences and in Fresno area are in the planning stages.

More than 100 NLC congregations participate in the Preaching-Teaching-Rea ing Mission in the greater Los Angeles a beginning Oct. 30. The central commit is meeting regularly each month and divided the area into five divisions. O 500 representatives attended the first struction meeting recently.

The Southern Conference Brotherh conducted its retreat at Camp Yolijwa un the direction of Bob Brammer, Altad layman. The book of devotions of the UL convention chaplain, Dr. Robert D. Hersh was used.

Village Church of Westwood, Angeles, Dr. A. J. Soldan pastor, ga prominence during June as one of its

WELFARE

Lutheran Service Society of Western Pennsylvania is extending the activities of its industrial division. A newly purchased building in South Pittsburgh will be remodeled to include industry space, offices, a retail store, chapel, and living facilities. Plans have also been made to increase the division staff, managed by Henry Hesse. Last year the division supplied 346 men with shelter, food, and jobs.

At the annual meeting of Lutheran Welfare Service of Ohio, special recognition was given Miss Bertha Melcher, secretary to chaplains, for her 22 years of service. The agency also noted that Negro children were placed in adoptive homes for the first time.

The recently completed James Oosterling swimming pool at Camp Jolly Acres, Harford county, Md., was dedicated June 5. Founded in 1923, the camp has occupied four sites in Maryland and now has a staff of 84, directed by the Rev. Ross Highberger. The current camping session is the first that will integrate children of all races.

The National Lutheran Home for Aged, Washington, D. C., observed its sixtieth anniversary June 15. With the comple of an enlargement program, the Home has 220 residents and full equipment meeting their needs.

The Lutheran Home Finding Societ Illinois this year observes its golden versary. Throughout the past 50 years agency has cared for more than four t sand children by placing them in boar or adoptive homes.

The Rev. Carroll S. Klug, pasto Reformation Church, Baltimore, was cently named to the Board of the Luth Inner Mission Society of Baltimore. Rev. William L. Clewell has joined the of the society as hospital chaplain.

Renovation plans have been mad the Lutheran Home at Topton, Pa. (orp and aged), to convert a newly acq mansion into a residence for about 37 persons.

Plans have been made to introdu limited family service program into activities of Associated Lutheran Wel Seattle, Wash. The new service is exp to be made available in the fall unde direction of Fred Hanneman.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

EVISION CAMERAS will focus on Miss Suttmann, a member of Erloeser Church, adelphia, on June 22 at 2:30 P.M., when appears on the "At Home With Mary " show over WFIL-TV in Philadelphia. Miss mann came to this country in 1949 as a dis- ed person from Lithuania. A skillful em- derer, she will demonstrate to TV viewers niques needed in making paraments pro- d by the Ecclesiastical Arts Department he United Lutheran Publication House.

, Paul Narveson, had his proposed news- r ads for use by congregations accepted he ULC Office of Press, Radio and Tele- n. During June, Dr. Soldan baptized is star Jack Kramer's four sons and champion Bud Holscher's daughter.

The first Lutheran hospital in the West or handicapped children got off to a good art at Terra Bella, Calif., near Watsonville hen Good Shepherd Lutheran Home's first nit to house 36 handicapped children was egun. The home, started by the Lutheran hurch—Missouri Synod, is being heralded all groups because of its uniqueness.

IREE MISSION developers are scheduled rive in synod this month. Howell Fos- graduate of Gettysburg Seminary, will op a new field at Buena Park near ts Berry Farm. Philip Snobeck, grad- of Chicago Seminary, will begin work nland. Former Navy Chaplain James aid will start work at Monterey. Miss Karrow and Mr. and Mrs. Ackerman urvey 15 fields during the summer.

IONG THE CHURCHES: Grace Church, nond, held a baccalaureate service for school graduates of the congregation Good Shepherd Church, Concord, in- l the Rev. Edward A. Sheldon as pas- . . . First English Church day school ated its largest sixth-grade class of 15 . Only limited facilities prevent the l from extending to at least eight . Over 100 are enrolled . . . St. s, Los Angeles, installed its first parish r, Miss Olga Hamilton, who will as- astor H. A. Anspach in the inter- ministry.

AMONG THE PASTORS: Kenneth E. Linton has resigned as pastor of the Redding-Central Valley parish to accept a call to St. Mark's, San Fernando . . . Richard C. Arthur has resigned as pastor of Mt. Zion, Yreka, to study in Europe . . . Seminarian Charles Anderson from Pacific Lutheran Seminary has been called to Mt. Zion and will be ordained at Grace Church, Richmond . . . Dr. J. Emory Ackerman of Midland College has accepted a call to Christ Church, Downey . . . Vlad P. Benko has been named president of the NLC pastors' association in the San Diego area . . . Ross F. Hidy has resigned, effective Oct. 1, at St. Michael's, Berkeley, to become Western Regional Director of Evangelism.

Two preliminary meetings of representatives of National Lutheran Council churches to discuss plans for a Lutheran college for California have been held recently at the invitation of the California District of the Evangelical Lutheran Church.

Congregations involved in fund campaigns for erection of new facilities include Bethlehem Church, Sanger; Our Saviour's Church, Alhambra; Faith Church, Long Beach; Faith Church, Yuma, Ariz.; St. Paul's Church, Monterey Park.

PENNSYLVANIA

Bethlehem Church Spire Destroyed by Lightning

By HENRY W. SNYDER, JR.

ALLENTOWN—The 30-foot wooden spire of historic Salem Church, Bethlehem, was struck by lightning the week before Pentecost and toppled into the street 45 minutes after it was set afire. This is the fifth time within fifty years that lightning has struck in the same place. Little damage was done to the church interior. The congregation has made no decision yet about rebuilding the spire.

Serious fire damage at St. John's Church, Nazareth, was averted by the quick action of Pastor Harvey C. Snyder, June 4. Prompt discovery of the fire by a florist decorating the altar for Sunday service, and buckets of water poured on by the pastor, limited the damage to several hundred dollars.

"YOU CAN HELP to make the next 50 years more wonderful than the last," Dr. Frank Laubach told graduating seniors of the Perkiomen School, in Pennsburg June 5. But "you must make the basic decision of life: to live to help the world or to live to get as much out of the world as you can." The pioneer literary expert and missionary educator returned to Perkiomen to celebrate the 50th anniversary of his own graduation there in 1905.

ST. TIMOTHY'S CHURCH, Allentown, has bought an unfinished one-story-and-basement stucco building as a temporary place of worship. Present accommodations in the basement of St. Timothy's parsonage are inadequate for this growing mission of 174 confirmed members. The congregation owns another tract of land which will become the site of its permanent church as soon as adequate building funds are raised.

St. John's Church, Slatington, burned the $13,000 mortgage on its new parish house May 22. Pastor Earl R. Kreidler was assisted in the service by a former pastor, Dr. Corson C. Snyder.

The 214-year-old congregation of Jerusalem Union Church, Western Salisb will enlarge its 136-year-old building summer, by adding a $110,000 Su school wing. The building was erecte 1819 at a cost of $4,908. A steeple a vestibule were added in 1884. The c panion congregation in the Cetronia-W ern Salisbury parish, Cedar Church, Ce nia, observed its 100th anniversary special services May 29. Dr. Henry Bagger, Judge James Henninger, and ference President Ralph R. Hartzell ass Pastor J. A. Klick at the celebration.

Several hundred congregational wo for next November's "Lutheran Mi Week" in the Allentown Conference ered in Christ Church, Allentown, Ju for their first briefing in preparation fo Nov. 6-13 week of evangelism. This i kick-off for the ULCA's two-year sp evangelism program. Further briefing Allentown Conference workers will be in Christ Church Sept. 27 and Oct. 24

NEW OFFICERS of the Muhlenberg Co Women's Auxiliary, elected May 31 Miss Dorothea Kostenbader, president; Terrence C. Neil, Mrs. Vernon B. H inger, Mrs. Benton Freeman, Mrs. Young, Mrs. Donald Marks, and Walter Gross. Retiring president, Mrs. Gilbert, announced that 575 new me have been added to the auxiliary in th three years. Present membership is In three years the auxiliary has given than $17,000 to the college.

Good Shepherd Home, Allentown observe its 47th anniversary June Speaker will be Richard T. Sutcliffe, ciate director of the ULCA Press, and Television Department.

Camp Sequanota Sunday Scheduled for June 26

By ROBERT G. SANDER

JOHNSTOWN—"Camp Sequanota Su will be observed June 26 in Allegheny ference churches. Members of the 14 ference congregations have been invi

the camp that day. Guided tours of camp, nature hikes, swimming, and vings of the camp film have been sched- for visitors. Dr. Dwight F. Putman, tral Pennsylvania Synod president, will k at a vesper service in the late after- n.

Sunday schools and church services, ors will describe the objectives of the ping program. Many churches will re- special offerings for the camp. The Roderic N. Senft, camp director, re- d 550 registrations June 1. A goal of) campers has been set for this season.

DITH ANN PEARCE, 12-year-old daughter Irs. Ann Pearce, Johnstown, was one 2 to be confirmed in Trinity Church, stown, on Pentecost. But because of a blood disease, Judith was a patient in National Institute of Health, Bethesda, land.

owing that Judith would not be able to d the service on Pentecost, Trinity's r Harold L. Rowe confirmed Judith in hapel of the institute at a special serv- n May 25. Judith had a robe, corsage, rom her church and "big sister" just as had been present for the service at .

E OLDEST conference missionary so- at Zion Church, Hollidaysburg, cele- l its 75th anniversary in April. Greet- were brought to the group by Mrs. Emeigh, president of Allegheny Con- e societies.

vices for the deaf will be held monthly st Church, Altoona, by Associate Pas- gene R. McVicker. It is hoped that r services can soon be held in the own area.

St. Olaf College Choir stopped off e to the Atlantic coast and a summer l to present a concert in Cochran rium, Johnstown, June 12 and in First h, Altoona, June 13.

PAUL'S CHURCH, Altoona, dedicated a lectronic organ and chimes May 1. uther E. Mitchell, lay president, as- Pastor John L. Barnes in the service. r was Synod President Putman.

St. Peter's, Luthersburg, dedicated on Easter a new altar, altar appointments, cross, American and Christian flags, offering plates and candlesticks. All the items were gifts of organizations and members. Pastor Leland K. Fackler and Pierce DeBoer, council member, participated in the dedication.

Grace Church, Johnstown, honored Mrs. Lorena C. Draper at a May 9 dinner. Mrs. Draper has been the only teacher of the Eunice Bible Class throughout its 40-year history.

The Rev. Glenn Sullivan, Mt. Airy Seminary graduate, has accepted a call to the Portage-South Fork parish . . . The Rev. William R. Smeltz, Gettysburg Seminary graduate, has been called to the Jerome-Boswell parish.

Inner Mission Is Planned By Susquehanna Conference

By ARTHUR W. LAWVER

WILLIAMSPORT—Susquehanna Conference plans establishment of inner mission work. Action was taken at a special conference meeting May 26 at Christ Church, Milton. A committee of six pastors and six laymen was named to help the inner mission department of the conference social missions committee put the program into effect.

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PA.: WILLIAMSPORT . . .

Pastor George E. Whetstone and Eleanore Bender, both of Harrisburg, s at the meeting on the relationship of i mission work to synod, conference, and gregation. Pastor Eugene O. Steige led the discussion.

REGISTRATION showed 745 women pr at the triennial convention of the Ce Pennsylvania Synod Women's Missio Society held in St. Paul's Church, Willi port. Dr. Stewart W. Herman spoke t group about the church in Latin Am and Miss Ethel Dentzer on the work o church in India. Miss Isolde Eland desc needs among immigrants and deportees Barbara DeRemer led devotions and Catharine Stirewalt conducted Bible st

New officers are Mrs. H. L. Christ, dent; Mrs. Martin Tozer, vice pres Mrs. Elmer Truchses, secretary; Mrs. Rice, statistical secretary; and Miss Wakely, treasurer.

Bethany Church, Montoursville, the John J. Lenhardt pastor, observed its anniversary during the week of Ma The anniversary sermon was preache Synod President Dwight F. Putman. William H. Harding, George W. Raymond E. Shaheen, and John D. Ick sons of this congregation.

LUTHER LEAGUERS of Susquehanna ference gathered in Trinity Church, M for their annual meeting on May 21. 100 youth considered league busines participated in workshops under the ship of Kent Bitner, president. The e address was delivered by Pastor Herm Stuempfle, Jr., Christ Church, Gettysb

Pastor James M. Singer installed t lowing new officers by candlelight: dent, Nancy Billig, Milton; vice pre Fred Smaltz, South Williamsport; sec Mary Beth Kreisher, Sunbury; and urer, Marianne English, Sunbury. Mr L. Markle, director of Christian edu at Zion Church, Sunbury, was elect visor. Leaguers of the Williamspor will charter two buses to attend the n convention at Ann Arbor in August.

OUTH CAROLINA

outhern Seminary Prepares or Anniversary Observance

By WYNNE C. BOLIEK

COLUMBIA—Southern Seminary will celebrate its 125th anniversary on Sept. 21. Dr. . Eppling Reinartz, ULCA secretary, has en invited to speak, announced Seminary resident John L. Yost at commencement ercises May 24 in Ebenezer Church. Dr. . Smith Petrea of Prosperity, S. C., was eaker at the graduation service.

Other speakers at commencement week ograms were Florida Synod President yall A. Yount and the Rev. William H. ender of Cameron. Two portraits of forer professors, T. W. Horine and C. K. Bell, re presented to the seminary by the Class 1935.

The graduate school of the seminary has mpleted its first year, Board President rl A. Honeycutt reported. The school

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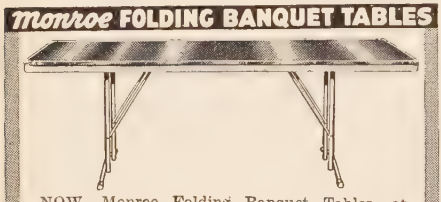
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Calendar of Synod Conventio

JUNE

25-30 ICELANDIC. Gimli Church, G
Manitoba

JULY

3- 6 WESTERN CANADA. Saskatoon S
nary, Saskatoon, Sask.

SOUTH CAROLINA . . .

will now become a regular part of th
stitution's program.

Mrs. Wynne C. Boliek, Greenville,
re-elected president of the Women's
liary of the seminary.

SPEAKERS at Newberry College's
mencement program, June 5, were Dr.
R. Cromer, president of Lenoir Rhyne
lege, and South Carolina Governor G
Bell Timmerman, Jr.

ORDINATION SERVICE of Robert L. H
was held June 12 in St. Luke's Church,
ence. Participating were Synod Pre
Karl W. Kinard; Dr. Carl B. Caugh
synod secretary; Pastors J. Shelton M
J. Virgil Addy, and Curtis E. Derrick
ordinand has accepted a call to St. J
Church, near Lexington.

The Lowman Home for Aged and
less, White Rock, has been caring f
persons. At the annual meeting of the
of trustees on June 2, a $110,000
was adopted for 1956. Dr. Wynne C.
Greenville, was re-elected president
board. The Rev. Leroy E. Blackwe
superintendent.

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synod congregations. Collection cent
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donations to the Pennsylvania wareh

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CHANGES OF PASTORATE—

NEW JERSEY

, ERNEST, JR. From Holy Nativity urch, Wenonah. To Christ Church, enton.

NEW YORK AND NEW ENGLAND

ERSON, HAROLD E. From Holy Cross urch, Lake Ronkonkoma, L. I. To state aplain, Pilgrim State Hospital, Brentod, L. I.

H, HERBERT. From stated supply at St. ul's Church, Wurtemburg. Retirement.

LEY, ROBERT A. To Holy Comforter urch, Bronx.

———DECEASED———

V. CHARLES HENRY STARKEY, astor of St. Paul's and East Union ches of Smithville parish, Ohio, died 27 at Wooster, Ohio, Hospital, after a illness.

tor Starkey was born July 7, 1890, in County, Ohio. After teaching for years he graduated from Wittenberg ge (1916), attended Chicago Seminary, graduated from Hamma Divinity l (1919).

was ordained at Zanesville (1919) by istrict Synod of Ohio. He served the tham-Stoverton parish, 1919-22; the parish, New Pittsburgh, 1922-30; First h, Miamisburg, 1930-49; and the ville parish since 1950.

served on many synodical committees, s president of the Southern Confer- 944-45.

is survived by his wife, the former lena Frank of Springfield, and four n: Mrs. Hazel Shell, Paul E. Starkey, , and Mrs. Maxine McCabe of Miam- the Rev. Frank L. Starkey, Grand , Mich.

ices were held at St. Paul's Church, ille, May 29, in charge of Dr. John lsvatter, with Synod President George ley, preaching; and in First Church, burg, May 31, in charge of Pastor W. Frease.

l was in Oakgrove Cemetery, Miam- Ohio.

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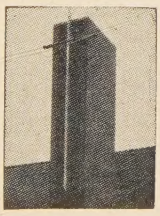

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IN CONCLUSION . . . . . .

WHEN TWO PEOPLE take opposite sides in a bitter argument, they can't both be right. But both can be wrong.

The present situation in Argentina seems to shape up something like that. The Western Hemisphere's most ruthless dictator is deliberately destroying some of the privileges of a church. That's bad, for whenever a church is hurt all of Christendom is weakened. But on the other hand, that church has willingly allied itself with the dictator and is now being dropped from a privileged position and asked to obey the laws of the land, as all other churches must. And that seems quite proper.

SINCE ARGENTINA became independent in 1810, the Roman Catholic Church has enjoyed a position of power. Festival days of the church were national holidays. Many priests were on government payrolls. Parochial schools got big subsidies. Church law superseded civil law in many matters.

Even with the scales so heavily overbalanced in favor of the Roman Catholics, other church groups have managed to exist and even to grow. Lutheran mission work has considerable strength, especially in the northern provinces. It has weathered the storms for some years.

If the government of Dictator Juan Peron succeeds in its announced plans, the Roman Catholic Church will be compelled to make its way in the future as an independent religious body, along with other independent churches. It will be free to evangelize, to preach and to teach. But it will no longer be supported by government subsidies and protected by discriminatory laws.

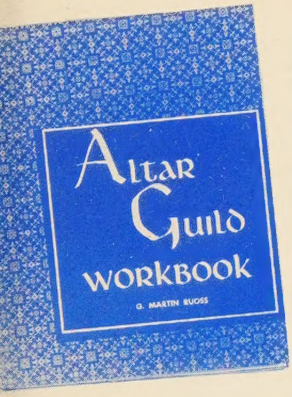
To those of us who live in a country where all churches have the same rights and privileges and are separated from state, this scarcely seems so great a h ship that there must be cries of "Pe cution!" But after 145 years of sp privilege in Argentina, the Roman Ca lic Church sees things in a different l Nobody likes to be ousted from a fav position.

On the other hand, it's unfortu that the separation is brought abou someone like Dictator Peron. Sinc assumed power in 1945 he has ea the fear and distrust of all his neig nations. He seems about as well-fitte clean up the church as an Al Ca would be to head the FBI.

ALL DICTATORS are governed by Sometimes these may be nameless unreasoning. Evidently this is the with Peron. He has used the R Catholic Church to further his cau the past. Suppression of the free of trade unions, of academic fre and the like was accomplished in A tina with the tacit approval of the R Catholic Church. But now the chur mains as the only large institutio Argentina not completely under P control. The desire to weaken its tion as much as possible appears the logical reason for the governmen tions.

The Roman Catholic Church played along with dictators whene suited its purposes. Even toda Franco's Spain and in some Latin A can lands, the hierarchy works ha hand with an oppressive governme there's any lesson at all to be l from what's going on in Argentin one that everybody should know by never trust a dictator.

—ALBERT P. STAUDERM



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